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THE
Tragical History
OF
J E T Z E R:

OR,

A Faithful Narrative of the *Feigned Visions, Counterfeit Revelations*, and False Miracles of the Dominican Fathers of the Covent of Berne in Switzerland, to Propagate their SUPERSTITIONS.

For which Horrid Impieties, the Prior, Sub-Prior, Lecturer, and Receiver of the said Covent were Burnt at a Stake, Anno Dom. 1509.

COLLECTED

From the RECORDS of the said City by the Care of Sir WILLIAM WALLER, Knight.

Translated from his *French Copy* by an *Impartial Pen*, and now made Publick for the Information of *English Protestants*, who may hence Learn, that *Catholicks* will stick at no Villanies which may Advance their Designs, nor at any *Perjuries* that may Conceal them.

WITH AN EPISTLE,

Wherein are some soft and gentle Reflections upon the Lying Dying-Speeches of the JESUITES lately Executed at TYBURN.



LONDON,

Printed for Nathanael Ponder, at the Peacock in the Poultry.
M. DC. LXXIX.

THE Tragical History

OF J E T Z E R :

OR,
A Faithful Narrative of the Feigned Vision, Counterfeit
Revelations, and False Murders of the Dominican Fathers of the
Convent of Bury in Suffolke, to propagate their
SUPERSTITIONS.

For which Edward Ingham, the Prior, Sub-Prior, Lecturer, and Re-
ctor of the said Convent were Burnt at Stake, Anno Dom. 1509.

collected
From the RECORDS of the said City by the Care of
ST WILLIAM WALLER, Knight.

Translated from his French Copy by an impartial Pen, and
now made Publick for the Information of English Protestants, who
may hence learn, that Catholics will stick at no Whore which may
defame their Dogges, nor at any Religion that may offend them.

WITH AN EPISTLE,
Wherein are some soft and gentle Reflections upon the lying
Dung-heap of the SUPERSTITES lately
Uncovered at TYBORNY.



LONDON,
Printed for Nathaniel Ponder, at the Paracock, in the Tower.
M. DC. LXXIX.

The PREFACE.

Reader;

IF thou hast taken a Surfeit with too liberal feeding upon the late *many* Pamphlets, perhaps this Novel, season'd with *Delight and Profit*, may *waken and revive* thy *Languishing Appetite*. A Narrative whose Truth as far transcends the *modest Faith* of Protestants, to believe, as the *now-despaired Ingenuity* of Papists to acknowledge: For the *former* cannot easily suspect those *Horrid Impieties* should harbour in the Breasts of others, to which they were never conscious in their own: And the *latter* can never want *Confidence to deny* those Villanies which they had the Malice to contrive and project.

I do not obtrude this story upon the belief of the World on my single Credit, but can produce the *whole State of Berne* to attest it: The *Authentick Certificate* of *Salvator de Meligotis*, Publick Notary to his Holiness the Pope, and his *Highness the Emperour*, to avouch it; with the Records of the Executions of the *Principal Actors* in this Tragedy, to confirm it: Nor can I fore-see what may Reasonably be Objected against its Credit, which being admitted, would not equally shake the Reputation of all History.

Our *Modern Catholicks*, 'tis true, have a *Catholick Answer* ready cut and dried to all Indictments drawn up against them, grounded upon *Matters of Fact*; a *short, flat, and peremptory Denial!* And, as when they *slander stoutly*, they hope *some dirt will stick* upon the *most Innocent*; So when they *deny valiantly*, do hope *some dirt will rub off* when it's dry, from the *most peccant*.

'Tis no longer than since the first Discovery of the late *present Plot*, that a *Catholick Gentleman* avow'd it to a Person of Honour here in Town, that the *Massacre in Ireland* was not made by the Papists upon Protestants, but that, whatever our Records say, or our Eyes saw to the contrary, the *Cruel Hereticks* Butcher'd the *Innocent Catholicks*: And all this he Asserted with such earnestness, as almost storm'd the Belief of that *Honourable Personage*: so great is the Advantage the *Impudent* have over the *Modest*, in contests of this Nature managed before the *Vulgar*, that loud *Vacillation* supplies the place of *Evident Demonstration*.

Casaubon assures us, that in his Time, when the *Powder Plot* was fresh in every Mans memory, when the Witnesses were alive, the *Jesuites* bore him down, that the whole was a *meer trick of State*, to render their *Cause* odious to the *People*, and their *Persons* obnoxious to the *Laws*: And therefore desired him at his coming for *England*, to assure *King James*, That their *Sacred Order* had a *marvellous Veneration* for His *Majesties Person and Government*.

Wonder not, then, if *Father Gavan*, in his *Dying*, or rather *Lying* speech, thus boasted: That, that *Wise and Victorious King*, *Henry the fourth of France*, the *Royal Grand-father* of our present *Gracious King*, in a *Publick Oration*, which he pronounced in Defence of the *Jesuites*, Declared, that he was very well satisfied with the *Jesuites Doctrine*, concerning *Kings*, &c. Yes, no doubt he was very well satisfied, when their *Treasonable Practices* had so clearly Commented upon the Text of their *Equivocating Principles*; and he felt the *consecrated Dagger* stick in his *Royal Heart*: But however, all true Protestants pray, that His *Majesty* may be satisfied in their *Doctrine*, at *cheaper Rates*.

I Question, not but the *Politick Prince* knew how to sprinkle them with a little of their own *Cheap, Complemental Holy-water*, and could discern the *sugrations knife* in their Hands, when nothing but *Gracious Prince* was in their Mouths; for so do the *Americans* sometimes speak the *Devil's*, not out of *love to him*, but for fear of a *Mischief from him*.

I should not therefore, be at all surprized, if in confutation of this Narrative, they should bring over a *score of well Instructed Young Boys* (yet *Old Knaves*) to affirm, and, if need be, to swear, that *Jessey*, whom our Story places at *Berne*, was all that while Resident at *St. Omers*; and that they saw him every day for two or

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three Years together (excepting those few ^{the} ~~was~~ in the *Infirmary*) Dine at a Side-board Table by himself: And if you Object, that this was a *hundred Years agoe*, they can be a *hundred Years old* in a moment, when their *Superiours please*, and the *Cause requires it*. Nor would it stagger me, should they swear by all that they have made, or *left Sacred*, that there never was such a Man in the World as *John Foxe*, but that he was as pure a *Romantick Person* as Sir *Edmund Bury Godfrey*: Only I would Humbly Advise these Gentlemen, to lay the ends of their Lies a little closer together, lest they ravel out; and that they would walk by their own Old Celebrated Maxim, *Se non caste, tamen caste*: To be a little more *cautelous*, if not *Conscientious*; for they that frisk and caper so nimbly in their Evidence, will find Truth, one time or other, too nimble for them, and, perhaps, trip up their heels.

That the Speeches of the lately *Executed Jesuites* made such deep Impressions on the Minds of some, has created me no trouble: yet I shall tell the Reader a great secret in his Ear, provided he will keep it to himself: That they that would seem to believe the Plot *least*, do really believe it *most*: And they that pretend to believe the *Jesuites Speeches most*, do indeed believe them *least*. They know better than we the Plot to be true, the Speeches to be a *Lye*; but it's an ordinary Policy to let the *Hue and Cry* fall, when the Officer that should spread it, is the Person described by it: They that plead so Zealously for the Merit of their Good Works, are unwilling to receive according to the demerit of their bad ones; and many that will claim an *undeserved Heaven*, are more modest than to be Ambitious of a *deserved Hell*.

But there are a sort of well-meaning, though less discerning Protestants, who are unwilling to believe, that any can be so far Debauch'd in Conscience, as to assert an *apparent falsehood*, or deny a plain Truth, in that great moment which is their last on this side Eternity; and these are cumbered with such a large measure of *mistaken Charity*, as to hope the *Lion is not so fierce as he is painted*, nor the *Jesuite* so profligate a Wretch as he is represented.

For (1.) Humane pity is so deeply radicated in our Beings towards those that suffer *hate*, though *deserved punishments*, that the Eye taken up with a lamentable Object, conveys with imperceptible speed to our Hearts those impressions of Commiseration, that we have no leisure to call in Aid from our Reasons, to undeceive us, that we may be capable of forming a right Judgment, and discern between the *Penalty* and the *Cause*, which indeed makes the *Martyr*.

It was a Judicious Observation made by King Charles the First, in his Advice to his Son, who now Reigneth, That an Oppressed Party are commonly assisted by the vulgar Commiseration, which attends all that are said to suffer under the Notion of Religion. And though Protestants generally clear themselves of having Prosecuted these Jesuites for Religion, but Treason; yet I confess my self singular in that point, and must beg their Pardon to assert, that they suffered for a most Essential point of their Religion, viz. that Principle which obliges them to *unkinge*, and overturn all Government, to Advance their *Pseudotheism*, and to extirpate Heresie: or, as 'tis more Elegantly worded, by their late Secretary, and now Saint, Coleman: For the Conversion of three Kingdoms, the total, and utter subversion and subduing of that Pestilent Heresie that has Dominated over a great part of this Northern World a long time, and of which there were never such hopes of success since the Death of their Queen Mary.

(2.) And how many simple Souls might be drawn to judge favourably of them from their Zealous Prayers for their Gracious Prince? Who can lightly believe, that the poison of *Asps* should lurk under their Tongues, when nothing but Honey and Butter dropt from their Lips? Or that the Design of the Heart was *Crucifie him*, *Crucifie him!* to whom they sung such *Hosannas*, if not *Hallelujahs*.

(3.) To this we might subjoyn, That the words of the Dying have commonly great force and weight upon the Hearts of the surviving.

(4.) Add hereunto, how difficult it is to conceive another should be Guilty of those Crimes, to which their own *sincerity* and *Innocency* has preserved them perfect strangers:

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strangers: And if the great *Dea-Carter* judg'd it an unanswerable Argument to prove the existence of a Deity, because we can frame an Idea, or form a Notion of such a Being in our Minds: Why may not some judge it an irrefragable Proof of the utter Impossibility of such Horrid Villanies, of which we can find no tracks or foot-steps in our own Souls.

And yet notwithstanding all this, and much more that might possibly induce us to give Credence to their Oratory, I can see nothing but unacquaintedness with their Principles and Practices, that could contribute to our delusion into this Charity. First therefore, Those notorious falsehoods which appear in their Protestations, dauntlessly destroy the credibility of all the rest: For if I can demonstrate the one half to be a Lye, I have small encouragement to presume the other half to be a Truth.

I shall begin with confident *Father Harecourt*, who, when he was just Launebing out into Eternity, denied that he wrote the Letter concerning the dispatch of Sir Edmund-Bury Godfrey; this he denies with the same Confidence with which he denies the rest: And yet Mr. *Dugdale* swears he saw a Letter from him, wherein were these words, *This Night Sir Edm. Godfrey is dispatch'd*. From which Letter he Relates it to his Companions as a piece of News. And a Person of unquestionable Credit swears he heard the same Reported as from Mr. *Dugdale*, the Monday Night, or Tuesday Morning, and yet in London or Westminster, the Protestants knew nothing what was become of him till the Thursday following.

I shall next urge that loud Lye of *Father Gavan*, who tells the World at his last Gasps, That not one Jesuite, except *Mariana*, holds that it's Lawful for a private Person to kill a King: with equal Truth might he have affirmed, that there was never a Jesuite besides *Mariana*: For *Suarez*, *Bellarmino*, &c. who were Grandees of that Order, held the same, or worse; unless he thinks it worth the while to cheat poor silly Protestants with an Equivocation, in that word [Private Person] when he that's Commissioned from the Pope is a Publick Executioner.

I must not omit Devout *Father Ireland*, who brazen'd out the Court and Hector'd the Kings Evidence with one Witness upon another, that he was in *Stafford-shire* from the beginning of August till September; and produces Testimony from the Coachman to the Knight, and all to defeat the Evidence given in against him, and yet at last Providence has given in undeniable Proof that he was in London the 19th. of August, by a Person that then and there conversed with him, and whose Oath is so fortified with other concurrent Evidence, that nothing can be Objected against it.

Father Whitebread was a Person whose Life and Conversation was a grand lye, he could Act any Religion, Personate any Sect, put himself under any shape, and when he had done all, be a sincere Catholick.

Secondly, It concerns all Protestants better to study the Popish Doctrine of Auricular Confession, and Judicial Absolution, before they pretend, or presume to Judge of a Protestation, That the Jesuites are as Innocent of the Crimes laid to their charge as the Child unborn: For if Adultery, Murder, Sacrilege; Incest, with whatever wears the most odious Character amongst Immoralities, may upon Confession to a Priest be remitted; and that Remission in the Court of Heaven, and Conscience imports a full discharge from Crime and Penalty: what might hinder these Fathers at the Gallows to protest their own Innocency as to any Treasons, when they had, no Question, provided for their Absolution before-hand? To this purpose, let it be Observed,

1. That *Father Blundel*, in his late intercepted Letter boasts, that he had Absolved these Condemned Fathers in *Newgate*. And 2. Because they might have occasion to make use of a lye or two just under the Gallows, which in strictness could not be Absolved before committed: It was observed that these five Jesuites laid their Heads together at their last moment, and who can then once doubt but that they might Absolve one another for any lye they had told in their dying Orations. And 3. Let it be noted, that Mr. *Laughan*, who suffered alone; and therefore could

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not have the benefit of Absolution in the extreame moment, and Article of Death; durst not venture to cheat the World by an extempory Speech, but *refer'd to a Paper ready drawn up*, for which he might have easily antecedent Absolution, and did perform Penance, as the stripes upon his back discovered at his Execution, do abundantly witness.

Thirdly, It's past all Dispute, that the *Molinists*, or *Jesuites* need not boggle so squeamishly at the *killing of Kings*, from their own avowed Doctrine of *Probable Opinions*, viz. *That one Doctor of their Church is enough to make an Opinion probable, so as to secure the Conscience in following it.* But then I add, The *Jesuites* have one of their own famous Doctors Opinion with them in this case, viz. *That it's Lawful for a private Person to kill a King*, (for so *Mariana* determines) therefore their Consciences are too scrupulous to accuse them of *Mortal sin*, if they had pursued *an Opinion so probable*, and withall so gainful and Advantageous to their Cause, as this had been, if success had answered their endeavours and expectation.

Fourthly, Their Doctrine of *Equivocation* will heal a greater Wound in the Conscience than what an *usefulye* can make there: And when we have the Judgment of an *Infallible Pope* himself, that such are the Principles of the *Jesuites*, they must either renounce his *Infallibility*, or their own *Honesty*. I shall give the Reader but two of their *Maxims*, as I find them Condemned by *Pope Innocent* the 11th. March 2d. 1679.

1. *A Man either alone or before others, may either when he is asked, or of his own accord, or for his Diversion, or any other end, swear that he did not do a thing that he really did, having a secret meaning, either of some other thing, which he did not do, or of another way of doing it, or of any other Truth which he adds to it: In which case he is in truth neither a Lyar, nor is he Perjur'd.*

2. *A just cause of using those secret meanings is as oft as it is necessary, or profitable, for the preservation of Life, or Honour, or saving ones Goods, or for any other Act of Virtue, so that the concealment of truth, seems in that case expedient, or desirable: Upon which two Jesuitical Principles I would make a few Remarks. 1. A Jesuite may swear he did not what he really did; did not meet at the Consult, though he did: Did not write such a Letter, though he wrote it: Did not pay such a sum of Money, though he paid it. 2. That his way to come off with a dry Head in this Conflict must be by a secret meaning, (for if he be such a Fool to tell the World what he means, he spoils the Game.) And these secret meanings are reducible to three Heads. 1. *I did it not! I swear I did it not, upon my Salvation, as I expect Mercy from God I did it not:* That is, *I did not steal the King of Spain's Gold out of his Mines at Potosia.* 2. *I did it not! Before God, Angels, and Men, Heaven and Earth, I did not Conspire the Death of the King, nor the Subversion of the Protestant Religion:* That is, *I did it not with an intent to be Hang'd for't.* Or 3. *I did it not, no, I did it not, upon my Soul!* That is, *I did it not, without Advising with my Ghostly Father about it: Or I did it not, without first begging a Blessing, and saying Mass for the good success: Or I did it not, without an Oath of Secrecy that I would never Reveal it, for the severest Torments that could be inflicted upon me.**

3. I would note, That not onely the *Preservation of Life, or Honour, or Goods*, is a sufficient Warrant to use these *Equivocations, and Mental Reservations*, but the *sub-serving, or preserving any Act of Virtue*: How Necessary then are these *Equivocating tricks* for the preservation of the Church, the propagating of Religion, the securing their own Dear Order from Ruine in any Quarter of the World? And thus you see the new Invention to wash a *Black-moor*, and to make the blackest Rogue as pure and Innocent as the Child unborn.

But for further, if not fuller satisfaction, I shall refer the Reader to the following History, wherein he may run and Read, these, with other Observables. 1. That if the *Dominicans* (in those days the most Religious of Papists) would stick at no Villanies to secure and advance their Interest, the *Jesuites* (who in our days are the worst of Papists, if not of Men) will certainly boggle at nothing that may promote

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promote their Designs; for a few drops of *Pious Intention* will make that *wholsome* to a *Catholick*, which would otherwise *poysen a thousand Hereticks*.

2. If then when the *Art of Equivocation* was *raw and rude*, not well *digested*, nor *methodiz'd* by our Famous Casuists the Jesuites, yet it could do such Miracles, suppress the Truth, blanch the most odious Villanies, delude Magistrates; what may we not expect from this Miraculous Art of *sincere Lying*, *Religious forswearing*, when it has been cultivated, sublimated, improved, *opera & studio*, by the great Industry of our *Loyalists*? Magistrates may flatter themselves, that with the *Barnacles* of a *strict and well-worded Oath* they can hold a Jesuites *Nose to the Grind-stone*, but when they have done their best shall find, the Fathers of that Society have the true *Lunaria*, which will open the strictest, strongest Locks or Fetters wherewith Conscience can be restrained.

3. How easily may a set of false Miracles, a gang of Counterfeit Revelations be contrived in a Covent, and we poor Fools of the Laity never the wiser? For here they are all of a piece, sworn Brethren in Iniquity, knit close, as the *scales of Leviathan*; and to them do we owe those *Legions of Legendary Miracles*, and *Apocryphal Revelations*, which have imposed upon the World, and were either the Forgeries of *lying Monks*, or the Delusions of *malicious Devils*. And as our *Astrologers* perhaps begin Innocently with the Stars, but not finding Fate and future Events written in the *rubrick of Heaven*, conclude with the Devil, and inverting the Proverb, *Piece out the Foxes skin with the Lions tail*: So did our Monks jest so long with *Counterfeit Apparitions from Heaven*, till at last they got *Real Apparitions from Hell*; and that which at first was *single Knavery*, in the issue grew up *Complicated Roguery*.

4. We must imagine, that whilst Mens Consciences were under the Conduct of those *Ecclesiasticks*, thousands of *Pious Frauds* have been imposed upon the easie and superstitious belief of the Ignorant Vulgar, for though some of their Forgeries have been detected, yet multitudes were so cleverly carried, that there is no possibility now to discover the Imposture, and we have this onely Remedy left us, to betake our selves to the *unerring Word of God for our Guide in matters of Faith and Praiise*.

5. We may hence Learn to what height of *Obstinate passive Valour* a Doting Monk, baited up to the *Spirit of Martyrdom*, may arrive; and to what desperate Sufferings a Zealous Bigot, soak'd in Superstition and Implicite Faith, may be carried out: Perhaps few Martyrs endured more *for the Truth* than these for a *known lye*, whose Consciences once Sealed up with *Oaths and Sacraments of Secresie*, have defied whatever Tortures could be applyed to them to screw out an Ingenuous Confession of the Truth.

6. What Prejudice these Friers by their lying Miracles have done to the Christian Religion is unconceivable; for Atheistical Spirits seeing so many Miracles proved Forgeries, would gladly perswade themselves and others that all that are quoted in confirmation of the Christian Doctrine, are equally to be suspected and rejected.

7. Lastly, Observe we hence how unmovably constant the Papists have been to their main Design, who though they produce *Miracle against Miracle*, *Revelation against Revelation*; the *Franciscans* striving to out-vie the *Dominicans*, and these again to out-do those; yet all agree in Calculating their spurious Miracles and Apparitions for the abetting some of their Superstitions and Heresies, Worshipping of the *Virgin Mary*, *Saints*, and *Angels*, the *Doctrine of Purgatory*, and the *Mas* above all, which because they cannot be Justified from Heaven, must be Justified as they can; and rather than left Naked to shift for themselves, shall be warranted from Hell.

But the Reader will find these, with many other particulars, through this ensuing Narrative, wherein the Translator has kept so Superstitiously to the Text of his Author, that he fears nothing more than to be Condemned for spoiling the Language, whilst he has bound himself up to a rigid and Exact Rehearsal of the Truth.

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THe Quarrel between the Dominicans and the Franciscans about the Immaculate Conception. — Page 1.

The Dominicans meet at Wimpten, where they propound and agree to the Counterfeiting of certain Miracles, Apparitions, &c. for the supporting of their Doctrine. — ibid.

John Jetzer a Taylor comes to Berne, is admitted into the Convent of the Dominicans; he is judged by the Fathers a fit subject to practise upon. — p. 2.

Jetzer is haunted with a Spirit in the shape of a Prior, persecuted and tormented with Devils in the shape of Monks, which ceases during the time he is in the Infirmary. — ibid.

The Fathers meet in close Consult to advise how to carry on their Design, the Sub-prior promises them a trial of his Skill, how well he can Act the part of a Ghost. — p. 3.

He appears to Jetzer, followed with mad Dogs: Jetzer makes use of Holy Water, and Reliques, to resist the Devil. — ibid.

He appears a second time with great Terror, throws down his Holy Water, yet promises to come again within eight days, if he could get leave. — p. 4.

The Fathers teach him how to conjure the Spirit; they hang about his Neck a small Cross, made of the wood of the true Cross of Christ, to fortifie him against the Assaults of the Devil. — ibid.

The Spirit confesses himself to be a Soul tormented in Purgatory, that he had been once Prior of the same Convent; he tells him by what means he might be deliver'd. — p. 5.

The whole Convent Fast, Pray, receive the Discipline; the Spirit appears again, giving further directions for his final release. — ibid.

The Spirit appears the last time in a Glorious shape, give the Convent thanks, with some hints, that the V. Mary would appear also. — p. 6.

Sr. Barbe appears to him to give Notice of the approach of the Virgin. — p. 7.

The Virgin her self appears, declares her displeasure against the Doctrine of the Franciscans, about the Immaculate Conception: Shee gives him some drops of the true Blood of Christ shed on the Cross. — ibid.

Shee pierces his right hand through with a dagger, telling him, it was the first of the five Wounds of Christ, and that in due time she would honour him with the rest. — p. 8.

These Miracles are divulged, and the Fathers shew great Veneration to this great Saint Jetzer. The Lecturer in a Sermon magnifies these Miracles as Unparallel'd. — p. 9.

The Virgin appears a second time; opens, and condemns the Doctrine of the Franciscans, and justifies that of the Dominicans; condemns the Council of Basil, and tells how she got the blood of Christ for the Convents of Cologne and Berne. — ibid.

The Prior of Ulm is acquainted with the Intrigue, he Advises to Caution; the Prior of Berne undertakes to Act the Virgin, Appears to Jetzer

in the presence of two Citizens. — p. 10.

The Prior of Basil comes to Berne, he furnishes the Confederates with properties and rare Engines to carry on the Design. — ibid.

They bring the Sacrament into Jetzer's Cell; and lay it with a Treatise of the Cordeliers, upon the table. The Virgin appears, worships the Hoste, tears in pieces the Treatise, as containing Heretical Doctrine. — p. 11.

The Virgin appears again, Jetzer desires her to say the Lords Prayer, Ave Maria and the Creed, which she does after an odd fashion. — ibid.

For a final proof that this was really the Virgin Mary, Jetzer spits in her Face three times, which she approves and commends as done to try the Spirits. — ibid.

Dandalus a Jew, but a pretended Convert, colours wafers of so exact a dye, that they represent Flesh and Blood, these are laid on Jetzer's Table. — p. 12.

The Virgin appears again, shuffles a red Wafer in the room of a white one, Jetzer leaps out of bed, catches hold on the Virgins hands, and finds her to be the Lecturer, he storms and rages. — ibid.

The Confederates are put to their shifts how to reconcile Jetzer, many Artifices are used by his Confessor, and the Prior of Basil, but all in vain. — p. 13.

To satisfy him in the Truth of the red colour'd Hoste, they make an experiment to colour a white wafer with a Chickens blood. Dandalus runs away. The Prior of Basil, of Berne, and the Lecturer go to Pforeheim, and in the Interim the Sub-prior appears in the shape of the V. Mary. — p. 14.

The Sub-prior prepares Jetzer Ceremoniously to receive the other four wounds of Christ, appears like the Virgin, pierces his other hand, his side, both his feet with the same dagger. — p. 15.

The Sub-prior Conjures up a Devil, who instructs him to make a potion that should work strangely upon Jetzer, and forces him to Act all the parts of the Passion of Christ: he renounces God, the Mass, and gives himself to the Devil, Body and Soul, by a Deed under his hand written with his own blood. — ibid.

Jetzer receives the Potion; is in a strange Extasie; Acts all the parts of Christs passion before witnesses, one of them at the horrid sight falls into a swoon. — p. 16.

Jetzer continuing incredulous in the matter of the red coloured Hoste, the Fathers resolve to poyson him. — p. 17.

They provide him a mess of broth; he suspects, refuses, throws it secretly out of the window, where some young wolves lick it up, and are poyson'd, but they endeavour to heal and salve all again. — ibid.

The Virgin appears again to dress Jetzer's wounds; Jetzer knows the hand falls into a rage, and spoils the sport. — ibid.

The Fathers contrive how to make the Virgins Image weep tears of blood; he is brought after midnight into the Chappel. A young Friar is plac'd behind the Image to counterfeite the voices of Christ

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Christ and Mary. ————— p. 18.

The Virgin complains of the worlds Unbelief about her Revelations, and Apparitions; her Son in her Arms comforts her, and promises to take the matter into his own hands. ————— ibid.

Jetzer is convinced of the truth of this last Revelation: Company is called in, to see the Virgin weep tears of blood. ————— p. 19.

The Fathers plot to poyson Jetzer in the Sacrament, he refuses it, but receives the Potion, and acts the Passion before some Lords of the Council. ————— p. 19, 20.

John Bourfier a Curate openly questions the truth of these bloody Tears, is mildly chidden by some of the Council, and soundly rattled by the Prior. ————— p. 20.

The Council of Berne issue out a Commission to Advocate Derlach to examine the Truth; the politick Fathers get it Adjourn'd, and in the meantime prepare Jetzer how to answer the Interrogatories. ————— ibid.

In order to which Jetzer is brought before the Image of the Virgin; She complains Lamentably of the affront done her in questioning her Revelations; tells what dreadful Judgments God had Denounced against that City, which had bin executed, but that her Intercession for the sake of Jetzer had suspended them. ————— p. 21.

The Lecturer, who acted this part behind a Picture in a frame, stirring himself imprudently, gives Jetzer the Advantage to discover the fraud; he rages and storms more furiously then before. ibid.

Another Commission is issued out from the Council to examine the truth, but the Fathers insist upon the Priviledges of their Covent, not to come under the vísitation of the Secular Magistrate. ————— ibid.

The Fathers carry these Reliques in Procession, assisted by Embassadors and other great Persons then in Town. ————— ibid.

The Provincial of the Dominicans, at the Request of the Council, deposes two Doctors to inspect the affair, who being privy to the cheat smooth it over. ————— p. 22.

Dr. Hug, one of the two, Vísits Jetzer, and because he could not reduce him to his Will, falls on him, and with a bunch of Keys, makes the blood run about his ears. ————— ibid.

The Fathers compel Jetzer, to swear upon a Mass-book, that he would avow these Apparitions, Revelations, Miracles before all the world: that he would stand to their Doctrine of the Conception, that he would not reveal what had happened to him, to their prejudice. ————— ibid.

St. Bernard appears to him: justifies the Dominicans Doctrine, at his departure Jetzer discovers him by his shoes, thrust him head long out at the window which almost broke his Neck. ————— ibid.

The Bishop of Laufanne at the request of the Council, vísits the Covent; is Opposed, and without effect departs. ————— p. 23.

The Fathers seeing they cannot gain Jetzer entirely to them, plot how to take the credit of his

Testimony, if he should come in against them. ————— ibid.

They propound six Articles to be subscrib'd by him, threatening him with Excommunication, in case of Refusal. ————— p. 24.

The Virgin, with St. Kath. of Siennie appear to him; he discovers the Sub-prior by his voice, draws his Knife, and runs at him, but missing the Virgin, thrusts St. Katharine into the Thigh; she falls upon him with fury; Jetzer catches up a Mallet, and lays at her head, the Virgin lets fly at him with a pint pot: it misses him, and breaks the window, he being overmatch in the Counter-scuffle runs out, locks the door and leaves the Fathers prisoners. ————— ibid.

The Fathers consult how to make Jetzer appear guilty of Sacrilege, to take away the credit of his Testimony, he evades it pretty well. ————— p. 24, 25.

Jetzer unhappily discovers the Fathers Juncteting, and Revelling with their Miss's he entraps them several times, but they brazen out the matter. ————— p. 25.

The Fathers seeing themselves in a strait betakes themselves to Conjuratíon. The Sub-prior who was an Artist, promises them Wonders: but first tells them they must Abjure God, Christ, the Faith, and give themselves up to the Devil, or he could assure them of no good Success. ————— ibid.

The Fathers with some reluctancy consent; Jetzer will not be drawn in: The Sub-prior conjures up six Devils, poor Jetzer is affrighted, snatches the book out of the Sub-priors hands, and disturbs the whole business. ————— ibid.

Jetzer for his Stubbornness has Penitence imposed upon him; they fasten a great Iron Chain about his naked body, and force him to lie in ashes all Night, and because he loosed his Chain, they lock it upon him, and gag him for three Days and Nights. ————— p. 26.

The Sub-prior to humble his proud Heart, with a red hot Iron bores his arm in three several places quite through. Jetzer being overcome with these usages, takes his Oath to keep secret whatever they had done. ————— ibid.

The Fathers offer him the red coloured Hoste to eat, he refuses it, they torment him miserably, and force the Hoste which was poyson'd into his mouth, he spits it out, it leaves an impressíon where it fell, that they could by no Art get it out; the Lecturer makes a fire, and burns it, at which there arose such a noise as almost affrighted them out of their Wits. ————— ibid.

The Fathers bind themselves to each other by an Oath, to keep secret what had passed. ————— p. 27.

The Fathers resolve to give Jetzer one Apparition more of the Virgin, in the Chappel after midnight Mass; she appears in a most glorious shape crowned with Stars, she declares her mind with much Majesty: Jetzer rails at her and spoiles the whole Pageant. ————— p. 27.

Jetzer for Blasphemous Sawciness is lash't with the Iron Chain ————— p. 28.

The Lecturer and Sub-prior are sent to Rome

The Contents of this History.

to acquaint his Holiness with those Apparitions, Revelations and Miracles, they visit Cajetane, Vicar General of their order by the way, he commands them to proceed no further in this affair, they return to Berne ibid.

The clamour of the People being great, the Council reassume the cognizance of the affair.

The Prior and Jetzer are summon'd : they will confess nothing, the Prior is remanded to his Convent, and Jetzer sent to Lausanne to be examin'd by the Bishop.

Jetzer appears, and upon Oath confirms all the Priors Narratives, only he hesitates at the Doctrine of the Conception ibid.

Jetzer puts a tack upon the Bishop p. 29.

The Council of Berne troubled with these Delays, send a Deputy to assist the Bishop, before whom Jetzer confesses that he was under an Oath of Secrecy; that the Fathers had mutually bound themselves by Oath for the same end; that they had forged several Apparitions of the Virgin, and had contrived to poison him, &c. ibid.

The Bishop of Lausanne cooling in his Zeal, Jetzer is commanded back to Berne, where Jetzer is made a Layman, he then discovers more of the Fathers Roguery, he is sentenced to the Rack, where he more particularly discovers the intrigue. p. 30.

The Council place a strong Guard upon the Convent, both to secure the place from the violence of the enraged Multitude, and to prevent the guilty Fathers from making their escape. p. 31.

The State of Berne dispatch Oubli with a petition to his Holiness, that he would take Cognizance of this perplexed affair; He issues out a Brief to the Bishops of Lausanne and Sion, and the Provincial of the Dominicans, to examine the matter ibid.

These Delegates meet at Berne, where they constitute Assistants, Procurators, Secretaries, and other Officers, and having formed their Court, Jetzer, and the Fathers are summoned before them ibid.

The Fathers obligately deny all the objected crimes, are commanded to the Rack: The Lecturer first, who undergoes the torture with incredible resolution, as also the Prior, and the Receiver, to the wonder of all men ibid.

The Lecturer is brought to the Rack a second time, when he relents, confesses the confessions, for managing the affair at Wimpfen, Basil, and Berne, and gives in all in writing, only in general terms ibid.

He is Rack'd again five times, and put to extrem torture, with the Card and weight, yet can they get no more of him, p. 32.

The Receiver being Rack'd confesses his crimes, and his Proceedings drawn up ibid.

The Provincial being partial withdraws, The Prior was thrice Rack'd yet obstinately denies all. Jetzer and the Lecturer exhort him to free confession, which he slight, yet at the 3d. Rack he confesses somewhat ibid.

The Bishop of Sions grave and pathetic Exhortation to the Prior and the rest of the Criminal Fathers to confess their faults, works so effectually upon the Prior as to make him confess the whole, his process is finish'd in seven sheets of paper p. 32. 33.

The Sub-prior holds out stoutly, but when he was brought to the extreme torture, he confesses all p. 33.

The Procurator of the faith, appears before the Judges, and demands final sentence, The Advocate of the Delinquents pleads the Nullity of the whole proceeding, and Appeals to his Holiness; The Prior stands to the Appeal, The rest submit, The Judges accept the Appeal ibid.

The Case is drawn up, in order to the transmitting it to his Holiness ibid.

The Original is sent to Rome, a true Copy signed by the Publick Notaries is preserved at Berne ibid.

The Revenues, and Moveables of the Convent are put under Sequestration, and the Magistrates of Berne refuse to give any more maintenance to the Convent ibid.

The States dispatch Confade Vimman to Rome fully instructed to prosecute the Cause, and is recommended to several Cardinals for Expedition ibid.

Great opposition is made against his Negotiation by the Protector of the Dominicans and the General of their Order p. 34.

De Grassis is delegated by the Pope to hear and determine the depending Cause, he arrives at Berne, and all things being prepared Jetzer is summon'd, who upon Oath confesses the particulars of the whole design ibid.

The Fathers appear in open Court, and have three Advocates assigned them ibid.

The Lecturer is set to the bar, who owns and enlarges his former confession ibid.

The other three Fathers do the same, the Novice Megerlin escapes the process issued out against him by flight p. 35.

The Sub-prior renounces his former confession, but upon serious Exhortation owns it, and his process finish'd p. 34.

The names of the witnesses who gave in evidence against the persons accused ibid.

The procurator of the faith demands final judgement against the prisoners, who without further appeal, beg mercy of God, ib.

Sentence of Deprivation is pronounced against the four Fathers, and executed with all formalities, and they are Deliver'd up to the Secular powers, to receive such punishments as by the municipal Laws were due to their offences. p. 36.

Jetzer by the sentence of the Commissioners is condemn'd to perpetual banishment, after he had been set in the pillory, p. 37.

The four Fathers are condemn'd by the Secular Magistrate to be burnt, in pursuance whereof they are led to Execution, ibid.

The manner of their execution, with all the formality thereof, ib.

The Accomplishment of an old prophecy, which the Fathers had amongst themselves, though not in a way agreeable to their expectations ibid.

The civil Magistrate debate whether they should add any thing to the sentence of the Popes Commissioners touching Jetzer ibid.

Jetzers mother finds means to visit him in prison, she contrives his escape, and accomplishes it, by putting him into a womans apparel p. 38.

Jetzer marries, and appears openly, he is imprison'd at Baden, the Magistrates send to Berne to know their pleasure, they desire he may be banish'd the Territories of the Cantons: but Jetzer's death puts an end to all their Debates about him, and was the Epilogue to the Tragedy of his life ibid.

The Dominicans labour to deny the whole story, as a device of the Franciscans to render them odious ibid.

The Conclusion of the work.

THE

THE TRAGICAL HISTORY OF JETZER.

P One *St. Vincent* the 4th who before his Election to the Papacy, was of the Order of *St. Francis*, having in favour of that Order confirmed the Opinion of their famous *Scotus*, That the *Virgin Mary* was conceived without Original Sin, and published great Pardons and Indulgences to all that should devoutly observe the Feast of the *Immaculate Conception*, Decemb. 8th. had so raised the Courage, and puff'd up the pride of these Monks, that they let fly at the *Dominican Friars*, in their Writings and Preachings, and in their common Discourses trampled them in the Mire, upbraiding them, that though they boasted themselves to be the Senior Fraternity of the *Holy Rosary*, yet they were in their Garland a stinking weed, meaning, their avowed Doctrine, That the *Virgin* was conceived in Original Sin; and so imperiously did they behave themselves, that the poor despised *Dominicans*, were forced to call and hold many Assemblies to consult how they might best obviate their encroachments; shelter themselves from the affronts offered to them, and wipe off those Aspersions, which had been thrown upon them, and their Doctrine; And the rather, because some of their Order had been accused for poisoning the Emperor *Henry* the 7th at *Pisa*.

He that was most nettled amongst the *Dominicans*, and therefore thought himself more especially concerned to Apologize on their behalf, was *Dr. Wigandus*, Divinity Reader of their Order at *Frankfort*; A Person very learned (as learning went in those days) but withall of a haughty spirit, and insupportably proud; this Doctor therefore writes a Treatise, wherein he Attacks the *Franciscan* Principles, and dips his Pen so deep in Gall and Vinegar, that he forbore not any that came in his way, but lets fly against them with biting invectives: He was forthwith cited to *Rome*, to answer his rude treating of an Order so Sacred in its self and so dear to his *Holiness*. The Doctor, that he might extricate himself with Honour from that Labyrinth, into which his precipitancy had brought him, and for the more plausible justification of what he had written, prevails with *Dr. Peter Siber*, Provincial of their Order at *Ulm*, to call a Chapter at *Wimpen*, which in the year 1505. was there held, where appeared a considerable number of those fathers, who agreed unanimously, to take *Wigandus* into their protection, and in pursuance of their Agreement, printed an Apology in favour of his Treatise; a Copy of which, each of the Fathers at his return took along with him to gratifie and satisfy their private friends; the rest of the Impression being sold up and down *Germany*, and past amongst them for a precious piece, being the Result of the Wit and Learning of that Assembly.

During this Chapter, one *Dr. Warner*, Prior of *Basil*, invited to a Collation in his Chamber the most eminent Fathers of their Order, in that Assembly: There was *Peter Balmer* Prior of *Wimpen*; *Ulrich Kols* Prior of *Ulm*; *Wigandus Wert* Prior of *St. Gallen*; with the Prior and Divinity Reader of *Berne*, with many others; to whom he sadly complained, how by the Policies and Artifices of the *Cordeliers*, their Order was declined in its Reputation, their Doctrine scandalized, to the apparent prejudice of their Honour, and that therefore it was incumbent upon them to repair their own Credits, and give some check to the proceedings of their Adversaries.

In the Issue of this debate, they could find no better expedient to answer these ends, than a neat Contrivance of some Apparitions, and thereupon some Revelations, which being well seconded by specious Miracles, might advance their Doctrine all over *Christendome*, and thereby abate the imperiousness of the *Franciscans*, which without such timely Rebuke would grow intolerable: This Proposal was well relisht by all the grave Fathers; but when they came to Advise upon a convenient place where they might put the Project in execution, with Secrecy and Security, it was Resolved upon, that the City of *Berne* was the most Agreeable, because the People were very simple, and so more capable to receive those Impressions, and besides

The Tragical History of Jetzer.

great Bigotts, and would therefore, if occasion served, maintain and justify them with their Swords in their hands, being no less stout and valiant, than superstitious. And a while after the Rising of this Chapter, these Fathers now in *Cabal*, for the more effectual execution of the said Resolution, privately met together at *Basil*, where they rigg'd out the Vessel in which they embark'd and ventured, and afterwards wreckt their Honours and Lives.

This very year there offer'd it self to these Confederate Fathers, a smiling opportunity for the accomplishing their design, by the Arrival of one *John Jetzer* at *Berne*. A poor young man he was, the Son of a mean Peasant of the same Name, born at *Zurzach*, who having served a year with Mr. *Erhard*, a *Tiour* of *Lucerne*, and returning to his native Town, in order to his travelling to *Constance*; one of his Kinsmen there press'd him hard to go to *Berne*, wherein he was seconded by Mr. *Nicholas Hertenstein*, a Taylor of the same City, who invited him to come and work with him, upon his Trade, which without much difficulty he was persuaded to doe. But having had from his youth a violent (though groundless) inclination to Admit himself in some Religious House, he entreated the Father of the *Dominican Order* at *Berne* to Receive him into their Covent. At his first Instance he was Rejected, but when he gave them privately to understand that he intended not to come empty handed, the Prior sent to him one *John* a Novice in that Priory, and easily admitted him; where at his first Reception, he wrought upon his Pride, raised and clef't out Woods, carved Stones, and did other odd Chaires, from the Feast of *St. Bartholomew*, to the Festival of the *Three Kings*, which makes up about twenty weeks. And then at the earnest ear of this *John*, he was honour'd with the Habit of the Order, having first made his way by presenting the Prior with fifty *Florens* of Gold, nine *Ells* of *Damask*, a Sword richly hatch'd with Silver, a piece of *Crimson Velvet*, and an extraordinary Supply of what Things he pickt up (Monies or other what I know not) by working upon his Trades, whence he might have learnt, that the *Silver Key will open the strongest Gates of the strictest Manastery*.

Jetzer is now become a Religious person, and at his first entrance is lodged in the *Briggen Chamber*, where both before and after his Reception into the Order, he was strangely terrified with hideous noises, and sometimes with dreadful Apparitions of Ghosts and Hobgoblins, so that once he was drawn out of, and thrust under his bed.

But his greatest vexation was from the Appearance of a Spirit in the shape of a *Devil*, who was unmercifully persecuted by other Spirits in the shape of *Monks*. His face was as black as sooty, his hands of the same Complexion, his voice hoarse and broken, and complain'd most miserably of the torture which for his Sins he was forced to endure. He drove before him two or three black Dogs, which as he said were Devils, but that he did not much regard their furious barking, because he had fortified himself against them with the omnipotent Sign of the Cross. This persecution meeting with a fresh water Soldier, had so harass'd him, that he had soon quitted both the Cloyster and the Order, if he had not been over-perswaded by the Reasonings of the afore-mention'd *John*, who was both his *Nephew*, and fellow-craftsman, and a Novice, though a crafty Knave in the same Covent.

Not long after he was seized with a Pestilential Fever, and after his Recovery, would gladly have admitted himself amongst the *Carthusian Monks* of *Thorberg*, but that was not allowed, because he had already profess'd himself of the Order of *St. Dominick*. And the holy Fathers by this time had cut out other work for our poor Taylor, who must go through stitch with it ere he departed.

One thing is observable, that all the time he lodg'd in the *Infirmery* he had a perfect Truce from all these Persecutions, whether it were, that these Spirits do not love to come within the sound of the dismal groans of the Sick, or dying, or that it was not judg'd Adviseable by the chief Engineers, to venture these young and raw Apparitions, amongst the many prying eyes that might there have looked a little more narrowly into the matter, whereas they might presume more confidently upon *Jetzer*, a fellow of an hugethick skull, I shall leave it to the Determination of the Reader; but so it was, All the time of his Sickness he was as fully at rest, as if he had lued out his *Quintessence*, or a *Superfatus de non molestando*: but no sooner had he resum'd his former Lodging, but he was tormented more frequently, and more cruelly than before.

This evil Treatment compell'd him to sue hard for a change of his Apartment, fancying that by the missing of his quarters, he should shake off these importunate and unwelcome Visitors: And his request was as easily granted, not so much because more safe for him, but as more commodious for the managing their projects. A new Cell therefore is assign'd him in the great Cross Walk of the Cloyster, between that of the *House-keeper*, and that of *Frier Oswald* the Cook.

He had no sooner taken possession of his new Lodging, but his old Tormenters gave him new Trouble: and therefore he renews his Complaints to the holy Fathers with bitter tears, that they would take him into their special Care, and holy Protection.

grinned and hissed with Tongue and Teeth, and omitted nothing that might strike terror into the heart of this poor Novice; At last the Spirit overthrows his Lamp, puts out his consecrated Candles, overturns and spills his Vessel of Holy-water, and drags the wretch half dead under the Bed; He had only so much soul left, as trembling and quaking to say, as he had been instructed, *God and the Virgin Mary be thy Helpers, for God knows poor I cannot help thee.*

The Ghost who had his Lesson taught him as well as Jetzer, replies, *If thou and thy holy Brethren can relieve me, I will come again within eight dayes, and tell thee;* and at that word retires with a thundering and rattling noise. Jetzer, tis true, had during this Rencounter given notice of his danger by Ringing the Bell, but they who knew their Cue of entrance well enough, durst not appear for fear of spoiling the Play; but as soon as the Spirit had withdrawn, the Receiver, Cook, and Mr. Novice, came bounding in, and find him still in the Paroxysm of Fear, every Joynt trembling, his Teeth chattering in's head, and his Countenance witnessing huge dismay; they comfort him the best they can, and tarry with him till the terror of the night was over, and then the three Fathers made him a friendly Visit. Their Design was to lift and pump him, whether the dull Block-head had any suspicion of the Matter; They ask him with seeming wonderment, What Noise that was which in the night was heard in the Cloyster? whether he had observ'd any in his Cell? He gives them a particular account, as his fear had suffer'd him to make observation; They revive his drooping Spirits with good words, and counsel him to pray devoutly to God, and the *Virgin Mary*, and doe assure him that they for their parts would not be wanting to pray for him, as if the evil had been their own; Telling him, that they knew not but God might make use of him; to discover to the world, matters of great Importance; and if God should choose him to be the Instrument, to bless the Age with some remarkable Revelations, it was nothing but what his former Methods did render usual, to reveal that to Babes, which he concealed from the wise and prudent; promising him moreover that they would have a special eye upon, and care over him, and did expressly recommend the care of his person to the Cook; They reinforced his overthrown Lamp, recruited his Holy-water, gave him new Candles, and the better to strengthen his weak faith, they placed some Reliques of incredible virtue, and infinite value, upon a little Table or Altar which he had in his Cell, and in short, shewed themselves very officious and serviceable in his behalf.

During those eight dayes, wherein the Spirit promised to return, the *Sub-prior* taught Jetzer the best way of Conjuring him; on purpose that if he returned (as if he had leave no doubt he would) he might strictly Catechize him, *What he was? Whence he came? What was his business? In what state he was?* In order to which they severely charged him to Discipline himself, to Confess, to Pray, and Fast, that he might be able to deal with a Spirit so unruly, and procure the desired ease and rest for him: Nay the whole Coient was solemnly exhorted to put up their Prayers for a poor Soul grievously tormented in Purgatory (as was conceived,) that it might please him to deliver the Soul from its pains, and their Coient from the present trouble and inquietude.

Upon the Eve of the Eighth day, the Fathers and Friars Confessed themselves, and having put on their Holy Garments, every man fortified himself as well as he could in his Cell, with consecrated Candles, Holy-water, and some precious Reliques, that they might stand their ground against the assaults of this furious Spirit. Only the Cook being nearest to danger, by the special advice of the Fathers, provided himself of the *Holy Sacrament*, to keep the Spirit at Arms-end, (for he doubted much whether he should be able to close with him, and come to handy-gripes.) The *Sub-prior*, for the same Reason, hung about Jetzer's neck, a little Purse, wherein was a small Cross made of the true Cross upon which Christ suffered, and taught him how to exorcise the Spirit so as to make him fly with a vengeance, and thred the Doors double.

Things being in this posture, presently after Midnight the Spirit returns, with a pack of infernal Beagles, and breaking into Jetzer's Cell, were so hardy as to fall upon his Person, notwithstanding all his fortifications of Holy-Water, Holy Candles, and holy Reliques. Jetzer raising up himself in his Bed falls a Conjuring the Spirit as he had been taught: *I conjure thee, thou outrageous Spirit, in the Name of the blessed Trinity; that is, by the Father, by the Son, and by the Holy Ghost, by the Blood of our Lord Jesus Christ, by the Blessed Virgin, and all the Saints, that thou tell me, Whether thou art a good Spirit or no? Who thou art? and whether thou mayst be relieved or no?* These terrible words did so amaze the Spirit, that he recoyl'd to the other side of the Room; four times he attempted to assay Jetzer, and as often was repuls'd; but the Charm abating in its vigour, upon the fifth Attack he came close up to his Bed, and with a menacing voice thus accosted him; *Rise up! If thou hast no need of me, I have no need of thee!* and immediately down he kicks his Cruet of Holy-Water, adding, That he valued not these Baubles, for they had none sincere, and pure these eleven years,

years, the Church-warden always dashing it with common water; and following on his discourse, *Conjure me these Dogs* (says he) *that haunt and torment me night and day, without pity, without ease or intermission, though I am at present out of Purgatory.* Jetzer presently falls to work with these Hell-hounds, and belabour'd them so effectually, that the whole pack of them quitted the tormented Soul, giving thereby leave to him to open his wofull case in these words: *Frier John, I am now by thy Intercession, and that of thy holy Fathers, permitted to speak: Know therefore, that I am a good Spirit; I was formerly Prior of this Covent; my Name was Henry Halbourg of Soleure, Priest, and Doctor of the Order, but having unfaithfully managed my trust, I was forced to fly to Paris, after I had obtained my Absolution. There I followed my Studies, till one night going out with a Companion of mine, we both met with a mischance that cost us our lives: He, because he had purloyned some Books out of the Library, was doom'd to Hell; and wretched I, because I had quitted the Habit of my Order, was sentenc'd to Purgatory, where for this hundred and sixty years (consult the Register, and you'll find it so long since to a Year) I have endured a Martyrdome nothing short of Hell, save the Eternity. And now by the permission of God have got this liberty to seek some Relief in this Covent; though still I am in unconceivable anguish and inexpressible Torments:* Hereupon the Spirit discovered its face, all sliced and flast, the flesh and skin hung down in long Collops and Labels, his Nose slit, his Ears shred, and the colour of his face was as if it had been newly Carbanadoed, and laid upon a Grid-iron; Jetzer demands of him (in virtue of his former Charm) by what means he might be releas'd from this miserable condition? The Spirit replied, That if every Priest in the Covent would sing three Masses for his Soul; and if they would all in generall Discipline themselves every day of that ensuing week; and if he in particular would receive the Discipline thrice, till the blood ran down; And if every Lay-Frier would say one Psalm, five hundred *Pater-nosters*, and as many *Ave Maria's*, with seven *Credo's*; And if he whilst the Priest was singing Mass, would lye flat on the ground, stretching his Arms in the form of the Crofs, and at every *Pater-noster* would kiss the ground, in remembrance of the treacherous Kisses of Judas; and lastly, if the Fathers should precisely record all these passages in their Registers, that he hoped he might obtain the Pardon of his sins, and especially his grand neglect to Conform himself to the Rules of that holy Order; And therefore would return after the *Octaves*, to see what effect his miserable Case had had amongst them: He added, that the Friars had done very wisely, to furnish themselves with the holy Sacrament; and particularly, that it was advis'dly done of him to hang about his neck the Crofs made of the wood of Christs Crofs, without which there's not a man of them had escaped some dreadful mischief, nor had he been able to have open'd his Case, being under the custody of those evil Spirits, had it not been for the power of those sacred Reliques, the virtue whereof drove away the Fiends. And now that he might civilly take his leave, he desired Jetzer to shake him by the hand, that he might by that Essay feel how scorching the Fire of Purgatory was: Jetzer unadvisedly gave him his hand, and at the first touch received such a scalding Impression of fire, that the nail of his middle finger was parcht up, and he felt an inexpressible pain in his whole hand: This done, the Spirit withdrew, but not without such formidable noyse, as awakened all Jetzers former apprehensions, and left him a fit Object for the Consolatory Addresses of the Neighbouring Friars, who immediately came in unto him. Early in the morning came the Fathers, and were very inquisitive to know the particulars of the last nights proceedings: Jetzer did not fail to give them a punctual account of all that pass'd, which they entertain'd with great amazement, shaking their heads, beating their breasts, and lifting up their eyes and hands to heaven, and throughout the Narrative demean'd themselves with Countenances which testified great astonishment, mixed with some hope and comfort. They then gravely ask him, whether he would submit to the Discipline which was enjoyned them in order to the release of this distressed Soul out of Purgatory? He answered, he would chearfully undergo it, provided always that the rest of the Covent would bear their parts: This Answer was right pleasing to the Fathers, who concluded Jetzer to be fully satisfied in the Apparition, and Revelation, in that he so chearfully submitted to the imposed Satisfaction, since the burden was sure to fall the heaviest on his shoulders.

All the Religious of the Covent are forthwith summon'd, the Case open'd, and the Question propounded, whether they would contribute to the Release of the Soul of a *venerable Prior* (sometimes of that Covent) which at present was fearfully tormented in Purgatory.: The matter was well received, the Service performed, and the Soul in due order releas'd. For upon the expiration of the eight dayes, the *Prior* returns, in a more calm, and temperate humour, and tells Jetzer, that if they would yet further sing four *Vigils* for his Soul, that then he should be compleatly deliver'd, and translated into Paradise, and that after other eight dayes he would return to pay his acknowledgments to the holy Fathers, and give those testimonies of his gratitude which were due in particular to himself.

This affair hitherto being blessed with wonderful success, the prudent Fathers met in close

counsel to advise how to manage and improve it for their main end: for indeed the greatest thing they had done, was the least part of what they intended: All hitherto was but a *pro-
mision*, in order to some Nobler Acquit. They had well heated *Jetzer's* brain, raised his Imagination, prepared his expectation, but the point they were to make was to overthrow the *Franciscan* Tenet of the *Immaculate Conception*. To make way for which, they appoint in the first place the *Lecturer* to be *Jetzer's* Father Confessor; That he, being a subtle insinuating Knave, might let in some light to *Jetzer's* ignorant Noddle, about that Controversie: His Confessor then instructs him how he might Catechise the Spirit when he should next appear, about some momentous points of Divinity; and (as if he only stumbled on't by accident) he read him a learned Lecture upon this doubtful controversy.

The eighth night after the *Prior* himself appears to *Jetzer* representing the Soul delivered from the pains of Purgatory: His Countenance was young and beautiful, his Complexion fresh, clear and ruddy, he was accoutred in Sacerdotal Vestments, and stood as mild and meek as a Lamb before *Jetzer's* bed; whom he accosted to this effect: *My dearly beloved brother John, Observe my words. Thou and thy brethren had no sooner undergone the enjoyment Penance in my Name, and on my behalf, but I was admitted to sing Mass in the Quire of the blessed Angels, who attended on me; but being desirous to Consecrate Mass as well as Sing it (this being not the Privilege of seperate Spirits) I was carried by them up to the seventh Quire of Heaven, with such a transport of joy, with such ravishing surprisings of Soul, as was infinitely above my desires, and is now beyond my expressions; for being translated from incredible torments, to a satisfaction, as incredible, so that I dare not wish that my former pains had been one moment shorter, or one grain lighter. Exhort thy holy Fathers to continue steadfast in their holy Order; let them not decline a hairs breadth to the right hand, or to the left, as that which is best pleasing to God and the blessed Virgin: Let them not regard the slanders that are cast upon them, the Persecutions raised against them, for their vindicating the Doctrine of the Conception of the blessed Virgin, by the Artifices and subtle practises of the Cordeliers, for their Errors wherein some of them are now eternally damn'd in Hell, and others are tormented in Purgatory.*

Jetzer being a little illuminated in this point by his Confessor, and having such a happy opportunity which he might never recover, should he let it slip, made bold to Ask this glorified Spirit a humble Question, Who they were that had incurred eternal damnation for their Erroneous opinion about the Conception of the *V. Mary*? And how and by what means the true Doctrine might be manifested, and spread over all the World? The Spirit to this tender point made a ready Answer. *Ah dear Brother John, There is a great number of all sorts of Orders, who for transgressing the Rules prescribed them by their Founders, are now under unspeakable Torments: And amongst others, divers of the two Orders of St. Dominick, and St. Francis are some in Hell, some in Purgatory, for their unchristian quarrels touching the Conception of the blessed Virgin Mary. As for Scotus, he is eternally damned, who so stiffly maintained, that she was born without Original Sin; There are others too, who though they were Orthodox and sound in that point, yet are in Purgatory, nay some few of ours are in Hell for their bitter malice, envy, and insupportable pride: But that the Truth of the Conception of our Lady, may be manifested beyond all exception, and cleared up against all contradiction, prepare thy self, Dear Brother, by sincere Confession and fervent Prayer to entertain St. Barbe, and in due time the blessed Virgin her self, who will appear to thee upon the Eve of the Annunciation; to instruct thee in many points of grand importance, and to enlighten thy mind in those celestial mysteries wherein thou desirest satisfaction. As for me, I had only a bare permission to leave the glory of Heaven for a season, to return thee those thanks which I owe for so great Merits; I am now going to St. John's Chappel, to sing Mass for thee and thy holy Brethren; whether the Angels will descend to serve me, that in their Company I may return to the Heavens: Give my thanks to all the Religious in this Covent, for what they have contributed to my Deliverance, assuring thy self and them, that I shall be always ready prest to do them any service at the Throne of Divine grace.*

Thus far matters succeeded well, to, and beyond expectation, but Success is a great flatterer, and teaches men to transgress all bounds of Modesty. For the Fathers not content either with what they had achieved, or this poor wretch endured, were resolv'd to push hard for a more Authentick proof of their Opinion, and to make *Jetzer* a second *St. Francis*, which they hoped to accomplish by the Appearances of *St. Barbe*, and the *V. Mary*, for which they had sufficiently prepared him by the former Revelation. Having therefore taken a particular account from his own Mouth, of what passed between him and the former Ghost, they gave him ample Instructions how he should demean himself in the following Visions. They enjoyed him to be Earnest in humble Prayer and all acts of Piety; they exhort him to be of a good Courage; and told him withall, that for their better inspection over him, and whatever accident might happen to him, they had made a Hole in the Wall that divided his Chamber from the *Receiver's*; which was very true, but upon another design, namely that the Novices in the Neighbouring Cells, who understood not the Intrigue, might not chance to smell some knavery, nor discover this mystery of Iniquity. That

That very evening before this designed apparition, his Father Confessor brought to his dear Son Jetzer's Ticket, which he laid upon his Table with this Instruction, that when the *Virgin* should appear, he should humbly tender it to her hands, saying: 'If thou beest really and indeed the *Virgin Mary*, take this Ticket, and carry it before the Hoste, which is upon the great Altar of the Church. Now this Ticket you must know contained divers sophistical Questions; as whether St. Bernard, Anselme, Alexander of Hales, Bonaventure, and St. Thomas, had taught the truth in this point, or no? Whether St. Katherine of Sienne, St. Lucie of Ferrara (both of the Order of the *Dominicans*) had really and indeed received the Five wounds of our Lord? and whether they had published the true Doctrine of her Conception? And lastly, what we ought to judge concerning the Council of Basil?

All things being now ready, between Ten and Eleven at Night, enters the Lecturer, in the shape of a very fair young Lady, cloathed as white as Innocence it self, her flaxen hair dishevelled and playing upon her shoulders, in this Equipage she finds Jetzer, and thus with courteous words salutes him: 'Frier John, the Friend of God! I am St. Barbe, for whom thou hast always had a singular Devotion, since the day I drew thee out of the Rhine, when thou thoughtest thou shouldest have been drowned. I am a Martyr of Jesus Christ, and servant of the V. Mary, who will condescend to visit thee, to illuminate thee in many secrets, whereof that blessed Spirit which late appeared to thee, and who now enjoys eternal happiness, gave thee some hints. See, here is a Ticket; I know well what thou art enjoynd to do with it! I will goe and carry it to the blessed *Virgin*, and they shall find it in that very place which thy Father Confessor desir'd: And with that word she withdrew, and entering the Quire of the Church, laid it before the Hoste upon the great Altar, having first put to it a Seal of five drops of Blood, (which was his own, and the Sub-prior's contrivance.) Hereupon the Candles and Lamps in the Walk of the Covent, and those in the Church, were all lighted, and the Bells in Jetzers and the Receivers Cell rung in a miraculous manner, of their own accord, which was the common trick in all the former Apparitions, since the deliverance of the poor Prior's Soul out of Purgatory.

This feat being so neatly carried, the Lecturer retreats to his Cell, where he strips himself of his borrowed properties. The Sub-prior runs in all haste to Jetzer, whom he found wholly transported between fear, and joy, and Asks him what discourse he had with St. Barbe? who gave him no other Answer, but desir'd him he might speak with his Father Confessor; To whom he rehearsed all the particular occurrences of their interview, (A needless labour to acquaint him with what he knew as well as himself.) His Confessor gave him no other Return, but some serious exhortations; but presently he taking the Sub-prior, Frier Oswald the Cook, and Jetzer along with him, went into the Church, to find out the foremention'd Ticket, which they found in the assigned place, with the precious Seal of five drops upon it, whereupon they return, magnifying and exalting all that had happen'd to Jetzer, as a thing wholly miraculous, charging him at their departure to wait for the Apparition of the blessed *Virgin* with Devotion.

About one a Clock at night, the Lecturer personating the *Virgin Mary*, with one St. Barbe to wait on her, made another Visit to Jetzer: and for the greater credit of the Cause, she was introduced by two Angels, who supported her by both her feet aloft in the Aire, all in Mourning habit as to the form, but yet pure white, to keep Decorum (for so we must suppose the Saints above do mourn) Her Vail trail'd decently on the ground, and the upper part did so Muffle the best part of her face, and half her Arms, that they hoped the whole of the Knavery would be hidden also: And thus accoutred, she addresses her self to poor Jetzer.

'Frier John, be not afraid! I am Mary, sent to thee by my Son Jesus, to assure thee of the Truth of whatsoever that good Spirit told thee concerning this my Appearance: Know therefore, that my Son can no longer endure that the Honour to be Conceived without Original Sin, (which is his sole Prerogative) should upon my account be sacrilegiously raviſht from him: Nor can I own this gross error of the Cordeliers as an honour to my self, which tends so visibly to the reproach of my Son; Nay, I am thereby highly provoked; and that thy holy Fathers may be assured that they are in the right in this weighty point, and that they may have undoubted proofs that I was conceived in Original Sin, by my Mother St. Ann, in common with the rest of Mankind, Behold, here I have placed with the Ticket which St. Barbe delivered lately to me, two Seals made of the shreds of Cotton, which I scrap'd from that pure fine linnen with which my Son was wrapt when he lay in the Manger, upon each of which is form'd a little Cross of that very blood which he shed when he hung upon the Tree, which Blood I gather'd up my self, and have carefully kept it to this hour, in memory of his Passion; Upon the greater of these two Seals, thou seest here are three drops of this precious blood; upon the lesser, there are five drops of the same blood, although mingled (as thou wilt easily believe,) with my own tears, which I shed when I received my dear Son from the Cross: The little Crosses denote the Certainty of what I now reveal to thee; The

three

three drops of blood denote those three hours during which I continued under Original Sin; after my Conception; the other five signify those five sorrows wherewith my very Soul was then pierced, and are the infallible marks of my special good will: These things are not shewed thee for thy own merits sake, but for the merits of those thy Holy Fathers in the Covenant, which are partakers of eternal blessedness: And for this unspeakable favour which is vouchsaf'd thee, let it be thy Care to fear God, and own his signal Condescensions: Keep this Revelation secret, and lay it up in thy heart, declare it to none besides thy Father Confessor, and the three Fathers his Associates; that they may take Order that the greater of the two Crosses, with the five drops thereto annexed, may be honourably set in a Locket, and with Letters testimonial from this Covenant, and that of Noremberg, and also the attestation of this City of Berne, may be transmitted to Rome, and presented to the hands of Pope Julius, by the Provincial of your Order in his proper person, attended by one of your Fathers, and all this precisely upon Good-Friday: And charge his Holiness, privately with himself to consider of this grand affair, in these words: Our blessed Lady who appeared unto Jetzer, hath sent this inestimable present to Pope Julius, the Lieutenant generall of her Son all over the World. That his Holiness was called of God to the Sovereign Chaire for this special reason, that he might determine definitively, concerning the Conception of the B. Virgin in Original sin. And that therefore he ought to confirm and establish this point of Faith by Feasts, Indulgences, and Processions, and thereby render it famous; That he ought to condemn the Adversaries of this Doctrine, to disannull their Festivals, and all Pardons annexed to them; to expunge their infamous Scotus out of the Calender of Saints, as a person eternally damned; And that he should not listen to the suggestions, nor be seduced by the Artifices of their Enemies. Which things if he the said Julius should exactly perform, he should then merit a more glorious Crown of Immortality and Blessedness; otherwise he should with accursed Scotus, unavoidably incur the vengeance of God: As for the other Seal with the five drops of Blood on it, let be laid up as an inestimable Relique in this Covenant; There being upon the face of the earth no more of the true blood of Jesus Christ, save what is in the New Cloyster at Cologne, and that at Marfeilles, which last indeed Mary Magdalene gather'd devoutly with the earth and all on which it dropt from the Cross. But assure thy Father Confessor, that in all this there's not a word contrary to his Ticket, and by the whole procedure of the affair he may perceive, and shall be more fully & clearly inform'd by thy self.

She began at last to discourse with him of many other trivial matters, as that the Robe which she now wore, was the same wherein Christ appear'd to her after his Resurrection. That St. John, was locally in Heaven, and not in any earthly Paradise, as some fancied, and that she her self was there too, both in Body and Soul.

Jetzer having with amazement hearkned to this Oration, replied as he was instructed: O blessed Virgin, There's not one in a thousand will believe a word of all this to be true; Hereupon she commands him to stretch out his right hand: 'And now (says she) in pursuance of the Command of my Son, thou shalt receive a Seal so Authentique and unquestionable, that never a Saint before thee received the like: Hereupon she gripes his hand, and clapping it suddenly to the Bed-post, thrust it quite through with a three-edged Dagger, adding immediately: 'Behold the most dreadful of my Sons sufferings! which thou oughtest to take patiently in testimony of the truth of those things which by thee shall be accomplished; spend thy time well; speak little, be humble, and obedient to thy Superiours; Confess thy self, and Receive the Sacrament every Sunday; fast every Friday following for six weeks, with Bread and Water, and if I find that thou art affectionately devoted to my Service, I will honour thee with the four other wounds which are yet behind, as soon as I have miraculously healed that which I have already given thee. Only what has already passed between us, let it be declared this day in open and full Council.

The young Martyr who never expected such treatment, cryed out most horribly upon the wound given, O blessed Mary, you hurt me grievously; she mildly return'd: Rejoyce and be exceeding glad, that my Son hath accounted thee worthy to be conformed to his sufferings; yet a little while, and I will come again to instruct thee more at large in this matter, Peace be with thee: Hereupon she sprinkled him with Holy water; and immediately withdrew, with her waiting Gentlewoman St. Barbe, (personated by the Sub-prior) and her two wooden Angels.

This Scene of Roguery so happily acted: The Sup-prior, runs to Jetzer's Cell, which was now as dark as pitch, (our Lady having for the convenience of retirement put out the Candles) and aikt him very soberly, what ail'd him to cry out so hideously? He answer'd, he was very well, and ailed nothing: The Sub-prior presently lights a Candle, and spying some blood upon the ground, starts back astonisht, and asks him what was the matter; Jetzer having told him the Naked truth, (which he knew without his telling) he presently falls down upon his knees, and catching his wounded hand, with a seeming transport of zeal cryes out, O blessed hand, that has been honour'd with a Mark so precious by our blessed Lady! And at once

once anoints the wound with a proper unguent, to prevent the inflammation, and to heal the wound: he dresses and binds it up with the Cotton Lint (which our Lady had brought with her on purpose, telling him, that there would come one of the Fathers to bind up his wound) and whilst he was thus officiously doing his Devoyre to this young Saint and Martyr, in came the other Fathers, and courteously saluted Jexer.

The *Sub-prior* whilst he was playing the Chirurgeon, calls his eye as at this time upon the Table, or little Altar before mentioned; and there he spies the Shreds of Cloth with the Seals, Crosses, and drops of Blood: He asks Jexer; In the Name of God what are these? Hereupon Jexer begs their patientt attendance, and directing his Speech to his Confessor, opens to them the whole Mystery: They all expresse an extraordinary Ravishment of Soul, and that they might the more extoll these Divine Miracles, they called in some other of the Friers: forthwith every one retires and arrays himself in his Sacerdotal habiliments; (the *Sub-prior* with a Consecrated Lamp in his hand) and in this Equipage they come from the Vestry, and fall down before Jexer's Table, and Adore the precious Blood of Christ, upon the afore-mentioned Seals. Then they take it up with marvellous Reverence, and carry it from Jexer's Cell into the Vestry, and place it in a Box, richly adorned with Gold and Silver.

They could not conceal these Miracles, you may be sure; but present this new Saint to the admiration of all their friends; and blaze abroad the story of these Mysteries, sending for rare Presents to their choicest friends, some Shreds of that fine Linnen colour'd with the blood of Jexer's wound, as a thing extraordinarily Sacred:

The Fathers out of respect to this eminent Saint, provide him a close Couch, where he might repose him in the day-time, that he might not be molested by importunate Visitants, without special permission of the Grantees; charging Frier Oswald to take particular charge of his Cell, and Bed; and his Father Confessor constantly to lead him to his Bed, to see him well and warmly covered; but the Prior exceeded all in respect to him, which he refused by building a Chamber without the Cloyster, from whence he might have an eye upon him; but indeed that he might thence observe who came in, and went out; and was most exact to register the whole proceeding of this affair, that he might notice it to those of his own Order, and in due time to his Holiness himself.

Upon the Feast of the *Annunciation*, the Lecturer gave them a Sermon in the Chappel upon this Subject. He told his Auditors that God had wrought such extraordinary Miracles amongst them, that perhaps few Ages could parallel, that they had great reason to beg of God a Blessing upon them, that they might tend to his glory, to the Benefit not only of the City of *Berne*, but all *Switzerland* in general.

The Fathers all this while were baiting at him, and furnishing him with new Instructions, how to behave himself, in case the *Virgin Mary* should again appear to him; and expressly charged him, that he should sift her more narrowly about the point of her Conception, and this Blood upon the Linnen: And that the rather (said they) because *Thomas of Aquine* had written, That our Saviour, at his Ascension, had carried with him to Heaven all the Blood that ever he shed upon Earth; which if it were true, 'twas impossible there should be any, either at *Berne*, *Cologne*, or *Marseilles*.

Upon *Palm-Sunday* following, the Lecturer appear'd again to Jexer in the shape of our Lady; she comforts him, and exhorts him to continue firm in her Service, she anoints his wounded hand, blesses it, and binds it up with rags of Linnen, which were sent up and down City and Countrey as great Presents, and precious Reliques; and then spoke after this manner:

Frier John, my dear Friend; I know very well what thou wouldst ask of me. Doubt not, scruple not in the least, the Revelations that I have made to thee, what I have commanded in my Sons Name, see that it be duely and exactly executed; but thou knowest, that the Ancient Doctors of the Church, *St. Austin*, *Anselm*, *Donaventure*, *Bernard*, and *Thomas*, have taught orthodoxly about my Conception; though it be true, that some of their Commentaries have wrested their words, perverted their meaning, and thereby abused the world. Some men are guilty of mortal sin, in not believing *St. Catherine of Sicily*, and *St. Lucia of Ferrara*, to be in the Number of the Saints. As for *Scotus*, he was corporally carried away by the Devil into a far countrey, where being condemn'd of Heresie he was buried alive in the Council of *Basil* which flouted the Truth, is void to all intents and purposes; was the Cause of a horrible Schisme, and therefore justly condemned by Pope *Eugenius*: As for the Blood of Christ which is now to be seen in the three foremention'd Codems, none ought to wonder at the matter, for what question should there be too great which my Son at my Petition, or rather Command, would not grant? I should now ask him to open his side, and give me more of his Blood, dost thou question his what he would readily do it? But now therefore be so bold as to doubt, that he should give his Blood at his departure; and in the second place to *Mary Magdalene* his dear Friend, which we indeed for the perpetual memory of the thing have preserved, and preserved out of particular respect to *Cologne*, and now lately

hardly by above to this our beloved Covent at Berne, having ever since my Ascension kept it by me as a rich treasure to be dispensed, and disposed of, as I should see occasion, to quench the flames of kindling Heresies, which I foresaw would arise in these latter dayes about my Conception: As for Mary Magdalene, she parted with hers at her death.

When our Lady had thus plaia her part, she gave him the Benediction, and recommended her self to the good Fathers through the hole in the wall, and civilly withdrew, only saying; That seeing she had much more of that nature to Reveal to him, she would not fail ere long to revisit him; that in the mean time he should make an exact Relation of what had passed to his Confessor, and to the Prior, as the most knowing and intelligent persons (except himself) in the whole Covent.

The Sub-prior, had during the progress of this affair drawn up in writing what had hitherto passed, and made a Journey to Ulm, to advise with the Prior there upon the management of the business. The Prior being a man of great Caution, advised him either to stop and make a full point where they were, and tempt their good fortune no further, or to proceed with extraordinary Circumspection; but seeing there would shortly be a Convocation of the most eminent Fathers of their Order at Eforcheim, by Reason of a Chapter generall there to be held, the Prior and the Lecturer should there meet, to take their future measures in proceeding from the advice of those sage and Reverend Fathers.

Not long after the Steward of the Covent, and Lecturer, in pursuance of this design, made a step, the one to Vieme, the other to Luzeisue, and up and down those parts in Oberland, to preach the Passion, where they acquitted themselves to the astonishment of the world with their Fooleries.

The Prior in the mean time would needs act the part of our Lady, and dress Jerzer's wounds, and told him some idle Stories about Jesus Christ, which a silly Preaching Frier, whose cracke Brain could hold nothing but Whimseys, had broacht up and down those quarters: As that Christ was crucified wholly Naked: That his right side was pierced with the Spear: That he died just at Eleven a Clock: That the *V. Mary* was not all the while under the Cross, but *M. Magdalene*, who devoutly gather'd the Blood that dropt from his wounds as he hung there, and for sureness took up the Earth with it. That Christ appeared upon Easter-day first to his Mother, who saw him both Body and Soul, but that the Apostles only saw him in a Vision: That when *M. Magdalene* toucht Christ, the marks of it appear'd in his forehead ever after; with abundance of such impertinent stufte, wherewith the doating Friars used to fill up their Sermons.

Upon Easter-Eve, the Lecturer being returned from his Journey, two of their Friends amongst the Burgeses of the City, namely, Mr. Martyu a Goldsmith, and Mr. Luke a Glacier, had a strange itching humour to see and hear the *V. Mary*; which communicating to the Fathers, and they ashamed to deny, and yet afraid to grant, yet importunity at last prevail'd, and they were desir'd to wait the Virgins leisure. At last when they had almost quite worn out their patience, to the stumps, as they sat with two of the Fathers big, or rather bursting with expectation, out comes the Novice Megerlin, who for that time acted the Virgin, in all his Accoutrements: his first feat of activity was to put out the Lamps, and then applying himself to Jerzer, Commanded that the Fathers should drive on the point of the Conception, with more vigour and zeal; and when he (or she) had besprinkled them with Holy Water, and after a strange fashion lighted the Lamps again that were in the cross walk of the Covent, using the benefit of their surprize, disappear'd without the least suspicion given to their superstitious noddles.

Now these credulous fools were sob'd off with a very short interlude, left too long a Vision might have produced some accident that might possibly have rub'd up some jealousy in their dull brains, of imposture and Forgery.

Eight dayes after Easter, the four Fathers which were the main Wheels in the Engine, being in close Consult, the Prior of Bist made them a Visit to see the sport, and that he might contribute his Mite to this blessed design, he brought with him not only a fine robe of a whitish grey for a property, but curious Vizards, and Masks, and some cunningly contrived Engines to accommodate the Puppet-play, and some small Waters, which the Sub-prior could varnish and paint over with admissible trifles. They waited for an opportunity wherein they might give the Spectators a trial of their skill, during the time that the Prior of Bist sojourn'd with them.

Now for a preparation to their designed Comedy, they brought the Sacrament in its Pike, and plac'd it on the Table, together with a Treatise made by Bernardin de Bussis the Cordelier, as also another Tract written by the said Prior of Bist, in consecration of the said Treatise of Bernardin, and advised Jerzer if ever the *V. Mary* should appear again, he should speak thus to her: If thou wast surely the mother of Jesus Christ, wouldst thy Son here before thee, sorry to see thee in this place, and tear in pieces that Treatise which is so contrary about thy Conception.

ception: That night the *Lecturer* appeared in the shape of the Virgin, and kneeling devoutly before the Sacrament, worshipt it, saying withal, *Jesus, thy Pious Son*, and then takes the Treatise of *Bernardin de Rustis*, tears it all in pieces with indignation, and then turning to *Jetzer*; *Doubt not of the Truth of my Revelations, which I have now so Authentically Sealed and attested.* And presently she carries the Sacrament away with her, and conveys it to its own place in the Chappel.

In the Morning the Fathers gave him a Visit, to whom he gave a particular account what had passed, seeming to question the truth of these apparitions; for his Confessor had put this Crotchet in his head, that from thence he might take an occasion to set on foot a new game: To whom the Prior of *Basil* answer'd; *Brother John, An evil Spirit could never worship and carry away the holy Sacrament: Why (replyed the Lecturer cunningly,) did not the Devil carry our Saviour to the top of an high Mountain?* The issue of this dispute was, they all agreed, that *Jetzer* should conjure the Spirit upon its next appearance, by the Power of God the Father, God the Son, and God the H. Ghost, to tell him directly, whether it were a Good or an Evil Spirit? And if it should answer, that it was a Good Spirit; that then he should command it by virtue of the aforesaid Charm to say *One Peter Noster*; one *Ave Mary*; and the Creed, which without question would be impossible for any evil Spirit to do.

Matters being thus laid, the next night comes the *V. Mary*, with great state and pomp, usher'd in with Wax-candles, which she brought lighted with her from Heaven, and placed them very devoutly upon his Table; then drawing near to *Jetzer*, he began to Conjure her in the manner and form aforesaid. To this she readily Answers, *Yes, yes, I am a good Spirit, I am Mary, and Jesus is my Son, whom I worshipt visibly before thee the last night, and then carried him away to the Altar.* If thou beest a good Spirit, (replyed *Jetzer*) let me hear thee say distinctly thy *Pater Noster*, *Ave Maria*, and the Creed. Hereupon she falls down devoutly upon her knees, and repeats the Lords Prayers, till she came to those words, *And forgive us our trespasses*, then turning to *Jetzer*: *Mark brother John (says she) had I not been conceived in Original Sin, I had small cause to say, forgive us our Trespasses, but rather, forgiving them their trespasses:* This said, she went on with the rest. Then she begins her *Ave*, but after an odd fashion; *Hail Mary! I am full of Grace; and Jesus Christ my own Son is with me; Blessed art thou amongst women, and blessed is the fruit of my Womb!* Then she falls to her Creed: And when she had repeated those words, *The third day he rose again from the dead*, she added, *And appeared unto me first, and me to Luke and Cleophas; and so finish the remainder:* And when she had in short said, *Dear brother John, do not fancy that any evil spirit thou dost appear to thee, 'tis the Blessed Virgin:* she comforted him with Holy-Water, and taking up her Candles, she went and placed them before the Image of our Lady, which stood in the Walk of the Cloyster.

The Fathers presently found them, and told the Friars, that the Virgin *Mary* had brought those Wax-candles with her from Heaven, which were of such a strange nature, that no power on earth could light them, the Virgin her self must come down from Heaven to do it, or it must never be done! Several of the Burgesses of the Town were shew'd these holy Reliques, and their celebrated Properties, and when one or two had made a trial in vain, the third man it seems unhappily lighted them, which put the Prior into a great chafe, yet he had an Excuse ready: saying, *That when we begin to undervalue the great favours of God, it's just with him to take away their virtue*; and so seem'd to come off pretty handsomly.

But *Jetzer* (at the instruction of his Confessor, who to make him more settled in his Faith, taught him how to raise scruples) not being fully satisfied in the point, was resolv'd upon an Experiment to try the Virgins Patience, and thereby to gain, if possible, and unquestionable demonstration of the reality of her appearance: The next time therefore she appeared, He very confidently spits three times in her face, and that it might be more effectual, he added: *In the Name of the Father, and of the Son, and of the Holy Ghost.* Thinking wisely, that the Devil being a passionate Spirit, he would never endure such a high affront; But the Virgin answer'd him with singular mildness: *Dear brother, It becomes us to try the Spirit, whether they be of God; and therefore thou hast not sinned by this thy act.*

Now though *Jetzer* was abundantly satisfied in this matter, fully believing that this was indeed the *V. Mary*; yet they had cunningly put it into his head, to know the true difference between good and evil Spirits;

The four Engineers therefore, with the Prior of *Basil*, to put all things for ever out of question; and that *Jetzer* might arrive at a pterophory in the case, had provided them of a Wafer, so artificially dyed of a flesh colour, by one *Lazarus Pandour*, a crafty young knave of their own Order, that might have imposed upon a more discerning person than such a Blockhead as *Jetzer*.

This *Pandour*, you must understand, was originally a Jew, but at last was baptized, and enter'd into the Order of the *Dominicans*, under which Mask he practis'd his Villanies more securely,

securely, till the Civil Magistrate in the end at *Lipsick* burnt him for his Rogueries: At present he was a proper tool for these holy Fathers.

The *Prior of Bist*, for his share in the Plot had sent to his Covent for some Wafers made twice as thick as the ordinary ones, which this *Dandulus* coloured so artificially, that the Fathers promised themselves rare success in their designed enterprize.

And now they address themselves once again to *Jetzer*, telling him, that for a final determination of the reality of these matters, they would bring the holy Sacrament and place it in his Cell, upon the Table; counselling him that if ever the Blessed Virgin should appear again (which they resolved she should) he should more effectually conjure her, by the power of the blessed Trinity, by the Passion, by the Body and Blood of our Lord Jesus Christ, to tell him in plain terms, whether she were really the very Mother of God? whether her Revelations were of indubitable Truth? And if she answered affirmatively; that then he should reply, 'If thou art the Mother of God, shew me which is thy Son, and carry him hence to his place.'

The project thus contrived, upon Wednesday the 14 of April, they brought the Sacrament into his Cell, and placed it decently and reverently upon the Table; and on each side thereof placed a Wax-candle in the very Candlesticks which were consecrated for, and used at the Mass; but that night all was quiet, no *Mary* appear'd.

But the night after being the 15 of April, the *Prior*, and the *Father Confessor* entertain'd *Jetzer* with many flattering discourses, mixing Instructions and Directions for his Behaviour in all future occurrences, whilst the *Sub-prior* and the *Receiver* were fitting their Tools, Properties, and Engines for the Show: All things being ready, their Pulleys, Wheels, Screws, Wires, and Devices for the management of their Puppets orderly placed in the Receiver's Chamber, to give life and motion to the *Opera*, that was to be acted in *Jetzers*; these Fathers conduct *Jetzer* to his Chamber, and having worshipt the *Hoste*, sprinkled him with Holy-Water, drawn his Curtains close about him, they civilly bid him Good Night, and departed.

Not much after Ten a Clock, the *Lecturer* in the Habit of the Virgin comes in, and having put out the Candles on each side of the Sacrament, and the Lamp which stood in a corner of the Chamber (which was usually the Prologue to the Play, and the first feat of activity shew'd by the Virgin) she marches up and down the room with great state and majesty, and without speaking one word good or bad, she draws the Curtains, and giving him a dash or two of her Holy-water, she withdraws; but not long after returns, with a little bag in her hand, and putting out a Candle which remain'd yet lighted in the room, there appeared in the place five other Candles miraculously lighted at a clap; that is, one on each side the Sacrament, the Lamp, and two others in the hands of two Angels, (which under the Rose were the *Prior* and *Sub-prior*.) *Jetzer* now lying with his eyes wide open, to make observations, saw to his astonishment the Virgin hanging in the Aire, between the two Angels directly over the *Hoste*; and presently he falls a conjuring her as he had been instructed; 'Art thou the Virgin *Mary*? then let me see thy Son; and carry him hence, and set him in his proper place: Hereupon she with much Devotion kisses the *Hoste*, and opening the *Pixe*, takes out the two consecrated Wafers, the one white, and the other red. (*Jetzer* knew nothing all this while of the red Wafer:.) The red one she kept secretly in her hand; and holding up the white one, Behold (said she) brother John, my dear Son, my own flesh and blood, born of my body, and that thou mayst now be assured, that both I, and all men descended from Adam by ordinary generation, are born in Original Sin, (excepting only my beloved Son, whose sole Privilege it is) and that thou mayst know that thy holy Fathers ought to preach, and maintain this grand Article, yea and advertise the Pope himself of it; Behold, I say, this *Hoste*, yea this my Son, shall in the twinkling of an eye be transubstantiated into the real and true body of Christ, and become visible Flesh: And with that she dropt the red *Hoste*, which she had kept close in her hand, upon the Table.

Jetzer, at this was so surprized, that forgetting the Commands of the Fathers, not to stir out of his place, whatever he saw or heard; by a strange Providence, hastily puts on his Morning-gown, and starting out of his Bed, runs directly to our Lady: They that managed the Engines standing in the Receiver's Chamber, that is, *Megellan* and the Cook, seeing this action through the hole in the wall, whisper'd one to the other, 'See! see! by the blood of God, this young Rascal is got out of bed.' The Angels in the mean time aware of the danger, had put out their Candles, and *Mary* endeavouring to do as much by those two that stood upon the Table, *Jetzer* being very nimble, seized one of them, and with his other hand at the same time laid full hold upon her hand, so that she was forced to drop the other white *Hoste*, upon the *Pixe*.

Jetzer at this having discovered something of the knavery, fell a weeping, storming and raging most furiously, crying out; O ye Rogues, and penitently *Rascals* (and all the ugly Names he

he could think on,) are ye not ashamed thus to prophane the holy Sacrament and blaspheme the Name of God! to Abuse our Lady, only to gull a sorry wretched young man? And immediately opening the door, he there finds the Prior of Basil; he desires him to come in, and see the Knavery, and devilish Subtily of these Villains; but the Prior between fear and shame, desir'd to be excused, and so retired; Jetzer comes back, and there he saw the disguised Fathers coming down from their Engines, plainly now perceiving how the roguery had been carried on: But the Fathers who were never wanting to themselves, and knew how to make Impudence supply the place of policy, address themselves to him thus. *Come, come! dear brother John, be not so transported with passion; what has been done, was out of an honest and pious design, as you shall see evidently in a moment; compose your self a little, that you fall not into mortal sin, by sinister interpretations of the fact of your most innocent Fathers:* This said, they withdrew themselves into the Receivers Cell, there they quitted their Properties, their Masks, Visors, and all their Accoutrements, and so went to a Midnight Mass, leaving poor Jetzer, tossed with the storms and tempests of his own breast.

After Mass the Actors, in their Religious Habits came to seek for the two Wafers, which in the scuffle dropt down; these they placed on the Altar, magnifying amongst their friends in the Neighbourhood, these great Miracles, and by this means made a shift to pick the Pockets of these superstitious Bigotts, of no inconsiderable summes.

Nevertheless the Fathers being thus surprized, and taken in the very Manner, though they set a good face on't, yet thought it adviseable to use more precaution for the future; and after mature deliberation in a full Consult, the management of the design if possibly it might be retrieved was committed to the Confessor, who early next morning stealing into Jetzer's Cell found him fast asleep, tyred out with the turmoils of the former night: He ask'd him very kindly how it was with him, hoping to sweeten and gain him over to them with good words; But Jetzer's Choler awakening with him, flatly told the Confessor, that he was now abundantly satisfied, that this whole business was nothing but pure Legerdemain and Knavery; that he knew very well who the Rascals were that had abused him, and that though he had no friend to right him, he believed there was a God, who would vindicate his Cause, and take signal vengeance upon them: The Father Confessor saw himself in a wrong box, and had no defence but to protest, and swear by whatever was sacred, that they were perfectly innocent, and that he ought not once to entertain a thought so scandalous, that persons of their Character were capable of such gross impiety, which would infallibly draw upon their heads the wrath of a just God. And that indeed whatever they had done in this last Scene, was for no other end but to prove whether he could distinguish between counterfeit Apparitions and true: And seeing he had entertain'd some unwarrantable suspicions about the truth of the former Miracles, it was a righteous thing with God to try him with this one fallacy, which yet was in mercy to him, and to them all, seeing at the same time he had got a sight of the Sacrament so wonderfully transubstantiated, which the very night before, our Lady had placed upon the great Altar of the Church.

During these discourses, came in the other Fathers, who found him in Passion, yet beginning a little to come to himself: which they perceiving, and that his main pike bore directly against the Lecturer, they began to mollify him with the most sugred words imaginable, protesting and assuring him that whatever they had herein done, was merely upon this account to try his Discerning skill, their whole discourse aiming at the same mark with that of his Confessor. Amongst others, the Prior of Basil with vehemence asserted, That he now evidently saw that our Blessed Lady would not suffer a person of his sincerity ever to be imposed upon in a matter of that weight and concernment, which plainly demonstrated to him, that all the former Apparitions were of unquestionable reality, seeing this one pretended Vision was by divine power discovered: And that from this time forward the Fathers might confide in his honesty and integrity, who was so highly favour'd from Heaven: But still Jetzer stuck at it, and could not so easily be beaten out of it, but that all was a Juggle, and particularly that the red Wafer, which they so much magnified, was no better than a piece of forgery.

At these words the Fathers were in a peck of troubles, they saw themselves in a snare, which they could neither break nor loosen, at last one of the Company, since they fared no better by Argument, went to down-right humiliation; *For Gods sake Dear brother John (said he) speak not such a word, if you love us, you will utterly ruine us all, if you persist in your obstinate incredulity; you are bound to believe upon the Credit of your Superiours that the thing is real; otherwise we assure you we shall not give you the Sacrament, and then wo be to you, you are lost for ever! you ought rather to return most humble and hearty thanks to God for his special Grace and Favour towards you; to Abide firm, and fixt in your obedience both towards God, and your Fathers, who are not a little pleased (I can tell you) to see the faithfulness of the Blessed Virgin to you, in not permitting her dear servant to be cheated. Therefore be wise (Dear Brother!)*

The Tragical History of Jetzer.

repent seriously of your rash Censures, and beg of God pardon for your unseemly behaviour: And without more ado they rose up, and left the poor wretch to his Meditations.

The Saturday following these loving Fathers invited Jetzer to Dinner at one of their Chambers, but he was still sick of the fullens, and saying, if they gave him Roast-meat, they would beat him with the Spit, he flatly refused to accept their Invitation: Well (if Jetzer would not come to them out of Pride, they out of Humility would wait upon him: (though some may suspect that other motives were at the bottom) The Prior therefore carries with him a good Number of Wafers; the Sub-prior takes with him a Bason, the Blood of a Pullet newly killed, (which yet for more sureness they had mingled with a little water) now the design was to assure Jetzer, that the red Wafer, about which such a stir had been made, was really substantiated, and no Art of man could imitate it: They therefore pretending that they question'd the truth of the thing as well as he, and that there might possibly lye hid some Imposture in it, which they could not discover, told him they were come to make such an experiment before his eyes as should one way or other put him and them out of all further doubt: Then every man takes a plain Wafer, and with a Feather applies the Chickens blood to it, but it would fix no colour; then they desir'd Jetzer with his own hands to try the same experiment with the other remaining Wafers; and when he had done his best, it would rise no higher than a pallid whiterish colour; whereupon they all avow with most dreadful Oaths and Curses, that the aforesaid Hostie could be no other than the very Body and Blood of our Lord, which the B. Virgin had brought with her from Heaven; and that he was now bound in Conscience to believe it, and to hold for reall all the aforesaid Apparitions, and to own the Fathers for persons of honour and integrity.

Whilest this pleasant Comœdy (through the ill management of some of the chief Actors) had like to have had a tragical end, the wicked Varlet Dandalus shew'd 'em a fair pair of heels, and honestly ran away; The Prior of Basil, with one of his Friars Bernard Sangar, prudently retired to their own Covent, under pretence of fitting themselves for their Journey to Pforcheim, waiting till the Fathers of Berne should call on them, that so in one Company they might meet at the Chapter.

The Prior, and the Lecturer being just upon their departure, they committed the grand affair in hand during their absence, to the Sub-prior, and the Receiver, and April the 20th set forwards.

The Sub-prior, for a Specimen of his Art, after his Midnight Mass, came in the shape of the V. Mary, to give Jetzer a short Visit; and a short one it was, for when she had saluted him, and through the hole in the wall, wisht a good journey to the good Fathers that were now upon the road, she disappeared, rejoycing that she had come off so handsomly.

The Fathers being now arrived at Pforcheim with the Prior of Basil, related to their most intimate Confidants, namely to their Provincial, to the Prior of Cologne, and Dr. Servatius Frankel, the Priors of Heidelberg, Stungard, and Pforcheim, what progress they had made in the Design, with their good and evil success therein, craving their advice, and what was to be done further.

And in full Chapter, the matter was reported to those Venerable Fathers, as a most holy and miraculous Providence of God; yet could they not so colour the business, but that the greater part of that Assembly perceiv'd there was some sleight of hand in the thing. Much debate there was about it; some advis'd, that the whole of it should be suppress'd, and never brought to light, least coming to be scanned by curious eyes and prying heads, the forgery should appear to the world: others on the contrary advis'd only to let it rest for the present, and wait what might further fall out, and that from the issue of things they might proceed as they found occasion: In fine it was agreed that the affair should be committed to those Fathers who should have suffrage in the Chapter generall, not long after to be held at Lyons, to enquire more amply into the Intrigue as they pass'd by Berne, and from the circumstances which they should find, to make a full report to the General Consult, and from thence to take due measures in their proceedings.

But the Sub-prior all this while, at Berne, stoutly pursued the project, according to the Instructions left him by the Prior at his Departure: And on the sixth of May, remind'd Jetzer of that Promise the Virgin had made him, of honouring him with the other four wounds which he yet wanted to accomplish his happiness, though the poor fellow thought he had ene enough and too much of the former: The Sub-prior in order to this, with much address and devotion washed his feet, that they might be clean, and so meet for so great a favour; received his Confession, gave him punctual Instructions how to behave himself in the sequel, and for his Supper gave him a Mess of broth which compos'd him to a sweet sleep, and when he was well in bed bestow'd on him good store of Holy-water, and for the present bad him good night.

Not much after Midnight he returned disguised like the Virgin, and thus salutes him: Be-
hold!

bold! I am the V. Mary, thy Protector, who have hitherto preserved thee from all cheats and frauds: Thy holy Fathers are perfectly innocent, whose only design was to prove thee, that hereby my real Apparitions and Revelations might be rendred more conspicuous, and glorious; and so they shall in the issue appear, if thou behavest thy self tractable to my good pleasure. I am now sent to thee by my dear Son, who prizes thee as a special friend of God, to honour thee with the four remaining wounds of his Passion, to convince this Incredulous Age that he is really in Heaven, and to give Faith and Credit to those wonderful Signs and Miracles which in thy sight have already been performed. Receive therefore with an obedient and zealous heart these wounds in honour of my Son, and for the confirmation of the Truth. Jetzer was loath to undergoe any further penance of this nature, had no great Ambition to be a Martyr, and therefore answer'd. *Alas! sweet, and dear Virgin, why dost thou thus trouble thy self with me?* She replied, *Come, come, no more of this reluctancy against the Divine pleasure!* Well (says Jetzer) seeing it must be so, *Thy will be done!* The Virgin with great expedition and dexterity, pierces his other hand, both his feet, and his side, with the aforementioned Dagger, which so conquer'd his Resolution and Devotion, that he could not contain himself at every wound from crying out bitterly; *Alas! alas! pretious Mary the Mother of God, why dost thou thus torment thy poor servant?* Jetzer in the midst of his Dolours observed, that the Virgin did not pierce his feet quite through as she had done his hands, and being desirous to know the Reason, she answer'd, *O dear brother, 'tis because thou mightest not tread upon such tremendous and sacred marks:* In conclusion, she exhorted him to all due obedience to God and her self, who had accounted him worthy to partake of the sufferings of the Son of God; she charged him moreover to exercise patience, to be much in the acts of piety, to be conscientious in obeying his Superiours, and to be fruitful in good works, to fast, pray, and receive the Sacrament often: And when she had blessed him with holy Water, she departed, leaving him this sweet consolation, that she would revisit him in a few days; And presently all the Candles were miraculously lighted, and the Bells rung of their own accord, to the great astonishment of all the other Friars.

This was a happy advance towards the retrieving of the Design which was almost grown desperate, and now flusht with hope, the Sub-prior, the Receiver, and Master-Cook, came in and askt him what ayled him to cry out so grievously, and so often, upon Mary? He answer'd, Be content at present, and perhaps to morrow you may know more. But the Cooke who had the charge and care of his Bed, making as if he had accidentally taken up the Rug, suddenly espying his wound, told the rest of his companions, who after their first amazement cast themselves down upon their knees, and with profound groans and sighs kissed his pierced hand; but the Sub-prior, whose Devotion had not quencht his Charity, runs with all speed to seek some linnen rags to bind up his wound (which yet they had ready prepared;) and brings with him those shreds left by our Lady on purpose for this Service: He used also an excellent Salve which he had of Mr. Henry Haller, which was proper to prevent the swelling and inflammation of those wounds, and thus having skilfully dressed them, they left him to his repose.

This miserable Jetzer being now made a second St. Francis, and a Martyr of Christ, that he might the better act the Enterlude of the Passion, which they design'd him for, the Sub-Prior consulted his Books. Amongst others there was one, which he had from one *Martyn* an Organist of *Borzan*, a famous Conjuror: by the help of this Book, he raised a Devil in Humane shape, but of a swarthy colour and complexion, who ask'd our Father what he wanted? The Sub-prior answer'd; It was to be instructed, how he might make a Potion for Jetzer, the receipt whereof might dispose him to act the Passion of Christ: The Devil told him, he would willingly reveal to him the grand secret, provided always, he would solemnly renounce God, and ever after to consecrate Mass, and give up himself Body and Soul entirely to his disposal, and all this to be by a Deed written, and signed with his own blood: This Miscreant accepted the Conditions, and was thereupon thus instructed: That he should take so much Chrisme, Holy-water, Palmes, Wax from the Candles consecrated at Easter, of consecrated Salt, of the Hair and Blood of an unbaptized Child, of Quick-silver and such other Ingredients, which being mixed according to Art, and blessed upon *Candlemas-day*, and perfumed with Incense of Myrrhe, he should make a Potion in the Name, and under the Auspices of the Devil; which Liquor should be impregnated with the energy of as many Devils as there were of the Infants hairs put into it, which should perform whatsoever he should enjoin them: This Prescription the Sub-prior faithfully made up, and put it into Phials for use.

The Friday after his Instructions he resolv'd to make an Essay of this potion upon Jetzer, and for the dose he gave him but a Spoonfull in a glass of red Wine, which immediately discovered its operation in cold sweats, Heaving and Swelling of his Breast, itchings all over his Body; as if he had had a Pinnere nest in him; attended with terrible cracking of his bones, and so exceeding sick he was at length, that for an hour he could neither speak nor hear: whilest

this

this wretched Patients Physick was thus working, the *Sub-Prior* ties his Head hard with a Scarf, draws his Cowle over his Head and Face, opens all his Wounds and Dresses them, which without seeming sense he endures; and when he had privately conveyed him into their Chappel, calls in Spectators to Entertain themselves with this Tragedy.

And first, he casts him down on his knees on a low Stool, which stood before a little Altar, whereon the Images of *St. Dominick* and *St. Francis* stood, where was also a table representing the Passion of Christ: there he Prayed silently, tossing his Arms about, and at times stretching out his Hands, smiting his Heart and Breast; and this Act of the Tragedy these Impostors call'd, *the Mount of Olives*: By and by he rises up, tottering and trembling all over his Body, and this (forsooth) they call'd, his *Seizure and Imprisonment*. Then he falls down, as if he had been in an *Epilepsie*, and knockt his Head against the stool, for pain and madness, and this must be the third Act, and called, *His crowning with thorns*. Then he began to stretch out one of his Arms, and then the other, his Hands and Feet being strangely distorted and twisted, as if he had been in a Convulsion fit, which were so fixed in that posture, as if they had been tyed with strong cords; the strongest Persons in the company attempting it, could not in the least move them out of that posture: then did he seem to be just a dying, his body quaking, his teeth grating, and this you must call *the Passion of the cross*. A sight it was so horrible, and not to be express'd by words, that a certain Canon, whom curiosity drew thither to behold the Play, fell down in a swoon, and was carried out of the Chappel. In a while he drew in his Arms to himself, placing them in the figure of a Cross upon his Belly, his Feet he stretch'd out at length, where they lay in their Natural scite, and thus he continued without any perceptible motion, and this they called, *His death and burial*. At last he came to himself, began to stir, and got upon his Feet, and this was the last Act, and called *the Resurrection*: And when he had gone through this Purgatory, the charitable Fathers gave him a Cordial to revive his Spirits, and so conducted their silly Martyr to his Cell.

But believe it, the poor Patient had enough of their Prescriptions, and the effects of it stuck to him so troublefomely, that he was hardly brought to run another course: these Fathers therefore address'd him with subtle insinuations, that he should not rob himself of the Honour of being a fellow-sufferer with Christ; and that the Potion given him was the most Innocent thing in Nature, being nothing but Holy-water, Chrism, and a little Consecrated Wine to give it a flavour, which of themselves could not produce such Symptoms, but his Passion was to be ascribed to a Supernatural cause; that he had great Reason to praise the Grace of Christ, which had Dignified him in a way almost Peculiar, and whereof very few of the Blessed Saints were ever partakers: With these words they so wheedled the simple Sot, that for several days together he was drawn in to make them the same Pastime, with his own inexpressible torments.

About this time the two Fathers sent to *Pforcheim*, return'd, and with them, or soon after there Arrived at *Berne* the Deputies of that *National chapter*, in Order to their Attendance at the *General chapter at Lyons*, namely, the *Provincial* himself, with *Lawrence Obkirk* (to whom this Comedy was not at all agreeable,) the Priors also of *Cologne* and *Basil*, Doctor *Mangwitter*, *Paul Hug* of *Ulme*, with some others, who having taken particular cognizance of the whole progress of this Affair, pleaded themselves mightily with the conceit what an huge Advantage their Order should get by it over their Enemies; one thing onely disturb'd their satisfaction, that *Jetzer* had so unhappily discover'd the Roguery, which though they had pretty well healed by their second Artifices, yet it was judg'd convenient by the most wary of these Fathers, to desire the *Provincial* to give *Jetzer* a Visit, to sift him thoroughly whether he had any fixt apprehension that upon the whole matter he had been abused: And indeed by his looks and answers he discovered evidently that there were some remaining flaws of unhealed suspicions in his Breast, which he could not clearly remove, though with all imaginable Industry he applyed himself to it.

Hereupon he calls all the Fathers before him, gravely reproves them for entring into these dangerous Intrigues, for though he could have applauded successful Knavery, yet was he unwilling to bear the shame or punishment of what would more than probably in time come to light: the Fathers had one Excuse, but it was an approved one, that they had a Pious and Holy intention in all they did, and hoped that their zeals to the Truth, and the credit of their Order, would atone as great a failing as that came to. The *Provincial* smiled, and not willing to discourage a Pious Design whilst there was any hopes of a fair Issue, he went again to *Jetzer*, and gravely exhorted him to continue constant in his Obedience to his Superiours, to believe that they were Persons of severe Integrity; and having, as he thought, somewhat sweetned his surly Humour, left him to himself.

The next day the Prior of *Basil* resolv'd to have a bout with him, and when he had made his Approaches with all the Art and Subtilty imaginable, he found *Jetzer* as cross-grain'd, and awkward in his Faith of the Apparitions as ever, especially in the matter of the coloured *Hofte*, so that in conclusion, some of the Fathers best Friends, and such as were of the most discerning Heads, advis'd them to make sure work, to dispatch this peevish Fellow with a Dose of Poyson,

son, presuming he would tell no tales in the other World: And that they might the more securely do it, they agreed to give him the afore-mentioned Potion, mixed with something that would do the feat, that so when he came to Act the Passion again, the simple Spectators might believe that in his Extasie his Soul Departed, and was transported to Heaven by the Angels.

As soon as the Fathers Strangers were gone, the *Sub-Prior*, who was hardened in his Roguery, to his own Ruine, fell to work again, and cook'd him a Mefs of Broath well seasoned with Spiders and other Poysons, telling *Jetzer*, that the Fathers would come and Dine with him, and had sent him a Mefs of wholsom Broth to stay his Stomack, because it might perhaps be somewhat late ere Dinner was ready: he falls to crumb his Pottage, and as dull a Block-head as he was, yet observed, that so far as the Bread was wet with the Broth it turned of a greenish colour, and that there were some yellow Seeds mingled with it, a confused suspicion began to dawn in his Brain, that there might be mischief intended; so that for all that the *Sub-Prior*, and he that waited on him could do for their Lives, he would not be perswaded to taste a spoonful. This vext them, and saying little, went out to give their confederates an Account how ill-favour'dly the Project had succeeded.

Jetzer, as soon as they were gone, throws his Broth out of a side-window, which lookt into a little Yard, where the Fathers for their Pleasure kept young Wolves: these greedy creatures made no scruple of the Mefs, but hastily lapt it up, who in a while turn'd up their Heels, and gave *Jetzer* an ocular demonstration what kindness the *Sub-Prior* had for him: At their return he gave them a round rattle, and spared none of his course Eloquence to tell them their own; all which the *Sub-Prior* would have evaded, by telling him, that he was an ungrateful Rascal, a wicked Varlet, to Reproach them with what they abhorred from their Souls; and that it was no wonder if it killed the Wolves, seeing some things were rank Poyson to Beasts, which were wholsom Food to Man, as he endeavour'd to prove by some Instances, and he being no great Philosopher, had his Mouth stopped, but his Mind not at all satisfied.

Towards the end of *June*, the Provincial with his Colleagues return'd from *Lyons*, having dispatcht no business, because the *Italians* of their Order durst not hazard themselves in *France*, for fear of the Wars, which then were hot in that Countrey; and therefore their *General Chapter* was Adjourn'd to *Padua*, whither the *German* Delegated *Dr. Munk*, and *Dr. Paul*, in the Name of the rest. As soon as these Fathers came to *Berne*, *Jetzer* made a heavy complaint to them, how his Life had been attempted; whereupon the Provincial promis'd to Examine the matter, and to do him Justice in it: Upon the Meeting of all the Fathers, they all pleaded for themselves what they had before done to *Jetzer*, so that the business fell, and came to nothing, and *Jetzer* must go seek his Amends where he could get them: But to give him some Satisfaction, *Dr. Amman* of *Strasburgh*, gave him a Gold Ring to wear on his Finger, which he protested, was out of meer Honour and Reverence to that Holiness which he saw so eminently appear in him: But at his Departure the crafty Doctor told *Jetzer*, that that Ring was a Relique so Sacred and Precious, that it ought not to be exposed to the danger of being lost, and therefore with *Jetzer's* good leave, he would keep the Ring for him, as safe if he had it in's own possession, bidding him not doubt, but that the Virtue of this Consecrated Ring would reach him at a far greater distance than that was.

Whilst these Strangers Sojourn'd at *Berne*, the four desperate Accomplices in the Design, resolving to push forward the Project to the utmost, agreed to give them another proof of their Art, and accordingly after Midnight Mass, The *Sub-Prior*, in the shape of the *Virgin Mary*, and the Lecturer Personating *St. Cicily*, entred his Cell. The *V. Mary* first began, O blessed Brother John! my Son *Jesus* has sent me once again unto thee, charging thee to press thy Holy Fathers to pursue his Command and mine. *St. Cicily* took her turn, and said, I am *Saint Cicily*, the Handmaid of the ever blessed *Virgin*, in whose train I have oftentimes appeared to *St. Dominick*, the Patriarch of your Holy Order; be Faithful and Obedient. — And as she proceeded in her Oration, *Mary* very Officiously address'd her self to examine *Jetzer's* Wounds, whether they were perfectly cured, and (as ill-luck would have it) he knew the Officious hand; so that not able to suppress his resentments, he stamps and rages, frets and fumes unmeasurably, crying out, What, ye Rogues and Rascals, will ye never leave Persecuting a miserable wretch? The *Sub-Prior* was surprized, but had an Answer ready, Dear brothers, this was onely to prove thy sagacity in these matters! compose thy Passions, and do not disturb the Convent with these out-cries! and so saying, they disappeared.

The Provincial, before his Departure suspecting the Issue, Advised these daring undertakers to proceed no further therein, but to let it die of it self; and upon his Report thereof to the General of their Order, and four other of their most Eminent Divines, they gave their Judgment, That this Affair could not be of God, but was undertaken and managed by the Inspiration of the Devil; however they were over the Shoes, and would be over the Boots too, and therefore without any regard to the Displeasure and just Indignation of God, resolv'd to make a shaft or a bolt of it: And knowing that if they should let the matter die, it would come out at last,

to their shame before the World, they resolv'd, either to gain their design'd point, in confirming their Doctrine by the credit of these Apparitions and feigned Miracles; or if Jetzer were unmanageable, they would rid their Hands and the World of him by Poyson.

In the City of Berne there was one Mr. *William Diesbach*, an Ancient Advocate of that Town, a Person of Judgment and Prudence, and one that had a particular Respect to these Fathers, being Honorary Patron to their Sodality; his Advice they craved, how they should behave themselves in this Important Affair? Alluding that our *Blessed Lady* complained of their remissness as often almost as she appear'd (which was very frequently) that they did not divulge her Commands to the Higher Powers: they pray his Advice therefore whether it were not expedient to satisfy her, by offering to the Council an Authentick Narrative of what has passed? He being a discerning Person, Counsell'd them not to precipitate matters, but leave them to be ripened by time, which would sufficiently divulge them to the World, if at least Providence judg'd it expedient. They Answer: That the *Virgin* was very urgent and importunate with them, and declared, she would expect their demurres no longer, so that they began to fear she should break out upon them with some marks of her Displeasure for their Negligence. *Diesbach* rejoyns with a countenance between jest and earnest, That if the *Virgin* was in such Post-haste, she must take her own course; which Repartee, had they not been blinded, might have assured them that he was no such credulous Fool as they might imagine.

An unbiass'd Judgment might easily conclude, that nothing but Judicial blindness and hardness of Heart could have been enough to strengthen the zeal of these Fathers to pursue their Project after such disappointments, discouragements, and disasters as they had met withall: But on they went whither their own Folly led them.

One Night, after a plentiful Collation, which they had given the Friars to make them sleep more soundly, the *Lecturer*, *Sub-Prior*, and the *Receiver* secretly conveyed themselves into our *Ladies Chappel*, (the *Prior* himself stood Sentinel for fear of surprize) where with rare Artifice they taught the Image of our Lady to weep tears of Blood, for which purpose they had reserv'd a Liquor tinctured by the afore-said *Lazarus Dandalus*, and that so Naturally, that one Mr. *John Pries*, a Famous Painter of *Fribourg*, could not discern the Imposture, though it was put to him; and by this means it became a common Fame that our Lady had shed these Bloody tears.

The *Sub-Prior*, to avoid all suspicion, Artificially Poyson'd one of those red-coloured Hostes (whereof the Reader has sometimes before been told) and the Plot was thus laid, that when Jetzer could be next perswaded to Act the Passion, they would immediately before give him the Sacrament, which would do his Work for him effectually; and then the *Sub-Prior* engaged by an Act of his own to convey his Body into the Quire of the Church before the great Altar, where they would Worship him, to cover and colour their Murder; and give it out, that he was an eminent Saint, who dyed in the very Act of the Passion, and that his Holy Soul was transported from his Body into Heaven by the Angels. And then they would Bury him with all the Solemnity imaginable due to so great Merits: They had provided also a Young, but a crafty Novice, whom they placed behind the Curtains drawn before the Image of our Lady, which stood behind the Altar; and this Young Knave was to Act two Parts, one while to plead on the behalf of the *Virgin*, and then to Answer in the Person of *Christ* her Son.

The Reverend Fathers having thus prepared their Matters, upon *Fryday*, being the Feast of *St. Eloy*, Patron of the *Black-Smiths*, about three a clock in the Morning the *Prior* came all in haste to Jetzer's Chamber, and awakening him, tells him with seeming transport, that he should come and see an astonishing Miracle, for they could not judge other than that the Image of our Blessed Lady did plentifully weep tears of Blood. Jetzer gets him out of his Bed, and was glad to see Miracles wrought any where rather than upon himself, and with others of the Fathers whom they met running to the Chappel to see this Miracle, Jetzer made one, and entering the Chappel, they fall down before this wonder-working Image: Look! Look! (says one that had his Eyes a little more open than the rest) here's real drops of blood upon our Lady's cheeks, and others that stand ready to fall, in the corners of her eyes! The Reader must have a good Imagination, to give himself the contentment to see the postures of these Hypocrites at that word. One beats his Breast! Another stands in an amazed posture, as if he had less Life in him than the Image, and intended to petrify: A third lifts up Eyes, Hands, Voice to Heaven, but all lay with infinite Devotion at her Feet, Humbly recommending themselves to her Gracious Protection, deprecating her displeasure, begging the Pardon of their sins, and beseeching her to let her poor Suppliants know what secret guilt there might be upon them, which might cause such grief in her that was the Author of all their comfort.

Upon this, the Novice that lay incognito behind the Curtain, began to sob, sigh, and groan most piteously; so that her Son which she held in her Arms (for so must you conceive) could not but condole with her, and ask her, My most dearly beloved Mother, whence come these sad complaints? My dear Son (replied she with a voice interrupted with frequent sobbings) have I not cause to weep; when this deluded World will needs Honour me, to your apparent prejudice, and against all Reason

Reason make it an Article of their Faith, That I was born without sin, which is your sole Privilege, being both their Saviour and mine? Satisfie your self Mother (replied her Son!) and dry up those tears, I will now take this cause into my own hands, and determine the point so as to put it for ever out of dispute. Then turning his speech to Jetzer, he continued his discourse: Brother John, my special friend! seeing thy holy Fathers, apprehensive of danger, are afraid to reveal and divulge my Apparitions and Miracles which I have vouchsafed their Consent for confirming this grand Truth, I will now in my own person decide the Controversie, that the City of Berne, if it will escape those terrible Judgements which hang over their heads, may engage in this quarrel, and lend their power and authority to support and vindicate my Revelations. But go thy ways into the Chappel of St. John, and there repose thy self a while: then return and present thy self before this holy Image, with the marks of thy five Wounds exposed to open view, where thou shalt abide immovably till some of the Lords of the Council of this City, shall be sent for, in whose presence thou shalt receive the blessed Sacrament, and suffer my Passion. The Fathers feigned themselves extremely raviht at this extraordinary Revelation; And now dear Brother (said they to Jetzer, embracing him, P you would not believe the former Revelations, what say you now to Christ himself? Alas! alas! (replied he) poor wretched sinner! I am convinced, I am convinced! Then they shewed him how all the Candles in the Chappel at one clap were lighted, and presently conveyed him to St. Johns Chappel. And during his short Recess, the Novice who had so well acted these two parts, slipped away without notice, and then they bring him back into our Ladies Chappel, and place him upon his knees upon the High Altar, just before the Image of our Lady, laying his head in her Lap, and enjoyning him to abide in that posture without stirring hand or foot, till such an hour: Then they open his Wound; and the Receiver eyes his hands in an elevated posture with a Tassata Scarf which was upon the Image, that the simple Spectators might believe the Virgin her self had honour'd him with that mark of her favour. This done, they all quit the Chappel, and lock the doors after them; one of his Shoes they left before the High Altar, another upon the steps that lead up to the Quire, the Fillets that bound up his Wounds they scattered up and down the Chappel.

It was high time for some of the Fathers to goe; and call in company; one of them runs in great haste to their fast friend Advocate Diesbach, another to Advocate Derlach, and humbly entreated these Lords to come immediately to their Church; The Receiver call'd in Rudolph Huber, and Leonard Hupach, two of their special friends, and members of the Council of State; them they conduct to the Gallery that overlooks the Quire, and with wonderful astonishment relate to them how they had found Frier John Jetzer, laid before the High Altar, his Arms placed in the figure of the Cross, when presently he vanisht away, and they knew not what was become of him, till after some search, they found him here in this posture you now see him in our Ladies Chappel. How he came hither God knows, we know not, but there you see he is, the doors are all fast lockt, and the Prior has the Keys, who as yet knows neither more nor less of this matter; so that in all probability the Angels have brought him hither out of the Church into this Chappel, where he has lyen in this posture without the least motion that we can discern ever since we found him: And further, (say they) it seems to us, that our Ladies Image has wept Blood; and therefore they had sent for their Honours, that they might see with their own eyes these Wonders, not knowing what work God had to do amongst them.

These grave Senators testified their astonishment by their looks; and now the Prior comes with his Keyes (which at first forsooth he could not find, having forgot where he laid them last night) and opening the doors, they enter trembling, and whilst they were saying their private Orisons, the Receiver rounds Jetzer in the ear, that he must now receive the blessed Sacrament; then desiring the Lords to draw nigh, and see Jetzer receive the the Sacrament, and undergoe the Passion of Christ, they all stood expecting the Issue.

The Receiver presently offers him the red-colour'd Hoste; but Jetzer, who had enough of that before, gently refused it, softly answering, That it was a thing too holy for such a vile wretch as he to admit into his profane Mouth and Lips; and that it might not breed a quarrel in the midst of the Tragedy, they give him an ordinary one, which he took, and eat. The Sub-prior then gives him a spoonfull or two of his Potion, (upon pretence to the Spectators, that he needed some Cordial to revive his exhausted spirits,) and then they all began to thunder out in the Quire the Regina Cœlorum! at which Jetzer began his tricks; first he jumps up on his feet, stretching out his arms, crossing his leggs one over the other, lyes down all along as if he had been stone-dead, and went through all the particulars of the counterfeit Passion as before.

Whilst these things were a doing, a great number of the City taking the Alarm, had gathered at the doors of the Chappel, whom the Fathers upon that solemn occasion admitted to see these rare Miracles, who with wonderment beheld the Tragedy; till at last Jetzer coming to himself, was conducted with great Pomp to his Cell, there to retire and repose himself after

after his great pains and exercise: The Fathers, though they came off in this Scene of Roguery pretty well, yet were not a little troubled, that they had missed their main end, in dispatching *Jetzer* by the red-coloured *Hoste*. Nevertheless they made the best of a bad matter, and gained one great point, that by the help of some poor superstitious Bigotts, and old doting Women, they had dispersed the fame of these Miracles: That our Lady in the Convent of the *Dominicans* had wept tears of Blood; That her Image had spoken terrible things against the City, and that without Repentance, and their peace made with her, they must expect nothing less than sudden, total, and inevitable destruction.

This pass'd current amongst the vulgar, but yet there wanted not some, who being not so easily susceptible of these Impressions, gave not over-much credit to them: Amongst the rest there was one *John Boursier* a poor Curate, who in the croud had viewed our Ladies tears; this fellow having made a Ring in the throng of the People, openly declares, that he had viewed these tears with the best eyes he had, and that he found them a mere piece of Imposture, that they were nothing but red enamelled Drops, with excellent Art laid on her cheeks and eyes: This *Harangue* drew the rage of the Church-men upon him, and the clamour of the superstitious Rabble; nay some of the Lords of the Council chid him for his rashness; and he out of fear of being cited before the Ecclesiastical Court, excused himself in the fairest manner he could; but the *Prior* told him, that if he had caught him upon the Altar, so curiously prying into the Secrets of the Image, he would have fetcht him down with a vengeance; and combed his head with a Bunch of Keys, that he should have scratch'd his Pate all the days of his life; and that he wondred, how a Rascal that every night lay with his *Whore* durst be so bold as to approach the blessed *Virgin*.

Not long after the *Lecturer* brought in this whole affair by the head and shoulders into his Sermon, where he magnified the Miracle, and declaimed against the Impudences of this Curate; And all the Fathers were so passionately concern'd to obtrude this Fiction for a real Miracle, that they could not bear the least contradiction, but they were all in Arms to confute the Opponent, which they managed with that bitterness and rage, as gave occasion to some not otherwise suspicious to look more narrowly and impartially into the business. The whole City was divided in their Judgements, and great heats and animosities there were amongst them; A certain Canon *Henry Volsi*, an honest and well-meaning man, in the Integrity of his heart maintained, that if the testimony of our eyes could not be believed in this Cause, it would call in Question the truth of the bodily Presence of Christ in the Mass; but one *Lewis Onby* on the other side asserted with no less vehemence, That it was all but a pious fraud, a grand cheat, and that they ought to extort the truth of all from *Jetzer* by the Rack, and extreme torture.

The prudent Senate of *Bearne*, awaken'd with the clamours of these quarrelling parties, and not knowing to what height it might grow, judg'd it Adviseable to issue out a Commission to their Advocate *Derlach* to examine *Jetzer*, whether the Virgin had really wept Blood, and what was that severe Judgement she had threatned their City? *Derlach* armed with Authority, in pursuance of his powers, comes to the Convent, but the wary Fathers fearing least *Jetzer* might bolt out more of the Secret upon his Examination than was for their Interest to be known, humbly entreated the Advocate to adjourn the Execution of his Commission for a few days, pretending that in truth the poor Fryer was so spent with his late Extasies, that he was not capable to give him a satisfactory account. The Advocate being their real Friend, condescended; the Fathers now having gained some respite, cast about how to prepare *Jetzer* to subserve their designs; whereupon the Sunday following, very early, the *Lecturer* hides himself behind a large picture which hung near the Image of our Lady, in her Chappel, and the other three Fathers introduce *Jetzer*, to learn whether it might not please the Virgin to declare her self more absolutely and fully upon this point: whilest therefore they were all in Prayers with great Devotion before the Image; the *Lecturer* in the Name of our Lady thus spoke to *Jetzer*. Brother John, my dear Friend! The Lords of the Council of this City will certainly send their Commissioner to ask thee why I wept, and lamented so heavily of late, and what are those calamities which I threatned to them and their City, and for what cause I thus menaced them? Thus therefore shalt thou answer them; That my main design is to confirm the truth of all my Apparitions and Revelations to thy self. That what I have said touching my Conception, ought first to be reported to his Holiness, that he may make such Decree thereupon as is agreeable to the Truth; That the Laity ought not to make a judgement of those things which were above their Capacity. That my Image did weep (for as for my Person that is above the reach of sorrow) because of the unbelief both of this City, and of some of the Fathers of this Convent, of such gracious and evident Apparitions and Miracles: That the Senate had formerly by a sacrilegious Decree banished the Teutonic Order, and plac'd Secular Canons in their room, that they had also raised and destroyed many Cloysters and Churches, that they had taken an Oath to entertain no more foreign Penions, wherein nevertheless they had incurred the guilt and pains of Perjury, and

and therefore the full Vials of Divine Wrath were ready to be poured out upon their City and Territories, had not my Intercession with my Son diverted, or suspended the execution of that dreadful Sentence; which (said she) I have hitherto done in hopes of their Repentance and Reformation, out of my true Love to thee, my dear Friend, and this Holy House.

The Lecturer all this while was in little ease behind the Picture, and turning himself to shift his side, for some ease, he unhappily moved the Frame of the Picture, as if it were just a falling; Jetzer suddenly cried out, *Shall I stop it?* The Fathers as readily Answered, *By no means! It would doubtless take care of it self!* But when it totter'd the second time, Jetzer verily thinking it would have fallen upon his Head, could not contain himself, but puts a hand to support it, and thrusting it a little to set it even and fixt, he unluckily spied the Lecturer lying behind it: Vexation, Madness, and whatever Passion might transport a Man, entred him at the same time; he catches fast hold on him, and by his Cowl drags him backwards upon the Altar, calling them all the Names he could invent, Dissemblers, Rogues, Villains, Rascals, that could find themselves nothing to do, but abuse a poor Innocent Fellow.

The Fathers being again thus entrapped, yet lost not their Confidence, but flying to their former Excuse, added, that fearing lest he should not Obey the Instructions formerly given him, they had used the Name of the Virgin for his own Advantage, to engage him to do his Duty, which he had otherwise been sufficiently bound to, and that therefore he ought to give such Answers to the Interrogatories of the Council, as his former Revelations from the Virgin should enjoyn him. Jetzer seem'd at present contented, and in this dubious state of Affairs they waited the second coming of *Derlach*, the States Commissioner.

Not long after this, came Dr. *Fricker*, a Member of the Council, with *Charicellour Schaller*, empowered with the same Commission which was formerly directed to the Advocate *Derlach*; and when they Examined Jetzer upon the Questions, he pleaded his great inability, and desired the Lecturer might relate the whole Story, as in his Name; but the Commissioners not satisfied therewith, would have him Personally to make Answer to whatever they should propose to him. The Fathers did not at all like these proceedings, that their Covent should be Visited by the Secular Magistrate, and therefore began to Huff and Hector at a strange rate; so that the Commissioners went away, excusing the Matter to the Council as well as they could, imputing all to the Ignorance of Jetzer, rather than to any Practise and Imposture of the Reverend Fathers; Dr. *Fricker* himself being one hugely affectionate to them, and one whose Interest served them mightily in the Progress of this Affair.

From this time Jetzer discovered great dissatisfaction of Mind, no Arguments could ever after induce him to believe the truth of these Visions and Revelations; nor would he ever be persuaded to undergo the Passion any more, though he was Ambitious enough of the Honour of an Enthusiast. But the Fathers, who had now gone too far, to make an Honourable and safe Retreat, set a good face on the Matter, and resolving to become the Aggressors, presented themselves to the Council, humbly entreating to Honour them, either in their Persons, or by their Delegates, to see those Miracles which the Divine Grace had favoured their Gloyster withall, and to give them their Advice thereupon, as the case should require.

The Council immediately Deputed some of their Number, to whom were joyned, the *Provost of the Chapter*, the *Dean*, the *Sacristan*, and some others of considerable Quality: All these the next Sunday, at their Arrival in the Covent, were conducted into the Chappel, where the Prior shewed them the Famous red coloured Hoste; the two Wax Candles which the Blessed Virgin brought with her from Heaven; the Silver Box, in which were enclosed the little Crosses, and the drops of the Blood of Christ with them; for the truth of which he pawn'd Soul and Salvation. All this was carried with that Pompous Decency that became a Matter so Sacred and August; and in fine, the Holy Reliques were shewed to the People, who out of Curiosity had crowded in such multitudes to see the Glorious sight, that they were forced to shut the Doors, lest their rudeness should have Prophaned the Sacred Mysteries. After all, the Fathers repeated to the Deputies whatever had happened to this eminent Saint Jetzer; adding moreover, that they had an expresse Command not to Reveal the Reasons of these things to any but the Pope himself, in testimony whereof they refer'd themselves to the Attestation of Jetzer.

A little while after, upon the Feast of St. Peter and St. Paul, the Patron of their Church, the Prior, with the whole Covent went in Procession, carrying in Pomp the red coloured Hoste, allotting it several stations, to expose it to the view of the People, with the fore-mentioned Box, and the Holy Candles, which they made the People believe could not be lighted by any but the B. Virgin her self, which drew an infinite throng of People after it, both of the City and Countrey; the Emperours Ambassador, who then resided in the City, and the Agents of the other Cantons, not scorning to attend this Religious Cavalcade. And in a fair way they were to have imposed upon the World, had not the Providence of God timely interposed to Discover the Imposture, which had else laid the Foundation for much Idolatry and Superstition in the following Ages.

The Tragical History of Jetzer.

This Affair became the Subject of Mens Discourses, and was entertain'd with such diversity of Sentiments, that the *State of Berne* thought it adviseable to dispatch an Express to the *Provincial* of the *Dominicans*, desiring him to make a narrow scrutiny into it, that there might ensue no scandal to the World, and that he would be pleas'd to give them his thoughts how they might demean themselves in the business. The *Provincial* solemnly sends the two Doctors, *Wetten* and *Hug*, sufficiently Instructed in their Errand, who coming to *Berne*, acquaint the *four Fathers* of the *Covent* what the *Chapter General* of their Order held at *Padua* had determin'd about it: They advis'd them by little and little to let it die, and the thing would be but nine days Wonder, the noise would cease, and all things in a while would return to their old peaceable posture. But the *Fathers* tell *Jetzer* quite another story, assuring him that the whole procedure was owned by God and all good Men, that it would clear it self in due time, and having wrought it self through all Difficulties, and broken through the Clouds of Envy, shine at last with greater Lustre: For all this, *Jetzer* grumbled to himself, and though Ambitious enough to be reputed a Saint, and one of the first Magnitude, yet was not boyled up to that height, as to believe such palpable Forgeries. *Dr. Hug* makes him a private Visit hereupon, and chides him very severely for his Obstinacy, saying, that he had no Reason to think, much less to speak so slovenly of his Reverend and Holy Superiours, Men of try'd Integrity, and strict Consciences, whom no Temptation could be great enough to seduce to the least evil. Still *Jetzer* was stubborn, and for all his threats could not forbear to say, that whatever it cost him, he must declare to all the World, that he saw nothing but Imposture and Knavery. *Hug* was enraged at this Answer, and having accidentally a bunch of Keys in his hand, laid *Jetzer* full drive over the Face, that the Blood ran about his Ears, and he cry'd out, Murder! Murder!

These Visitors, who on the part of the *Provincial* had the Affair in hand, hearing that the *Council* of *Berne* were resolv'd to invite the *Bishop of Lausanne* to come and take a more particular Examination of the Matter, by common consent agreed to supervise the Statutes of their *Covent*, from thence the better to understand their Privilege, in reference to the Civil Magistrate, the Secular Clergy, and their Authority over their own Members; and reading some clauses to *Jetzer*, containing their Power to Imprison, and otherwise to punish the disobedient Friars, on purpose to affright him into better manners; they perswaded him either to accept a Higher degree in their own Order, or to remove to some other far distant Cloyster, both which with great Resolution he peremptorily refused: They seeing his Audacious stubbornness, send for a Mass-book, and opening it before him, made him lay his Right hand upon a Crucifix, and to Swear by the Power of God, and the Severity of his Vengeance (according to a form in *Latin*, which they propos'd to him) that he would never speak otherwise of the Conception of the Virgin than had been taught him; nor ever directly, or indirectly reveal any thing or matter that might any ways prejudice his Superiours; and that he should avow before all the World, that whatever Apparitions, Revelations, Miracles had pass'd amongst them, were of indubitable verity. They charg'd him moreover not to withdraw from the *Covent*, to shew himself Obedient and tractable to the *Fathers*, and not to regard the prate of the World, which (they said) lay drench'd in Wickedness, and was more ready to give credence to the Devil than to God himself. And now they thought they had made him their own, and halter'd up his Conscience, that it should not flinch from their Barby and Interest.

Not long after this, trusting to the hack they had got over *Jetzer's* Conscience by this Solemn Oath, the *Prior*, in a fair white Surplice, with a Rose embroyder'd on it, representing *St. Bernard*, came to try *Jetzer's* Faith or Patience, and thus began. *Frier John! the Friend of God!* That thou mayst be fully convinced that the *Cordeliers* in the point of the Conception are Heretical, and as much as in them lyeth, offer a high affront both to the *Blessed Virgin*, and her Son *Jesus*, see here this beautiful Rose, which was given me by the *Virgin's* own hand, in Testimony of the Truth of the *Dominican* Doctrine: And I am now sent from Heaven to settle thy Faith, left by Reason of the many false and flying Reports, thou shouldst be stagger'd in the belief of the reality of her Appearing to thee: I must charge thee also to Obey thy Superiours, and have express Command to comfort, strengthen, and settle thee in that Obedience thou owest to them, that thou mayst also strengthen their hands in those Sufferings which for their Courageous asserting the Truth they may undergo from this unbelieving Age. This *St. Bernard* (you must know) came in at the Window, which they had made to comport with their Design, and as he was returning the same way, *Jetzer* perceiv'd he had such shoes on as the *Dominican Preachers* wear; he said little, but fell down-right upon him, and thrust him out at the Window a little faster than he would have gone, so that he fell with his Head forward into the Court, which, though the fall was not very far, yet it so bruised his Reverence, that the *Sub-prior* and *Receiver*, who stood under the Window, were forced to carry him away to his Lodgings; but *Jetzer*, thinking he had play'd a famous prank, cry'd after them, *The Devil take you for a pack of Knaves!* And seeing the *Prior's* Surplice lie there, which in the Scuffle he had pluck'd over his Ears, he tore it in pieces, and fairly burnt it, that there might be no token left to Convict him of an Assault upon the Person of the *Prior*.

The

The *Bishop of Lausanne*, with his *Vicar*, and some others were now come to Town, to whom the Council joyned the *Prior of Thorberg*, the *Provost of the Chapter*, the *Dean*, and some others of their own Body, to examine *Jetzer* touching the aforefaid matter, who appeared in the Covent, and the *Bishop* demands to be admitted into *Jetzers* Cell, where he found him lying on his Bed, and the *Lecturer* sitting by him, giving him ghostly Counsel.

The *Bishop* without more adoe, waving the Ceremony of Prefaces, commands the *Prior* and *Jetzer*, under pain of Excommunication, and by virtue of that Christian obedience to him due, as *Bishop of Lausanne*, on whom they did depend, to whom they were subordinate, and who had cognizance of all matters relating to the Faith and the Holy Sacraments, to Confess to him the whole Truth, and nothing but the Truth, touching these pretended Apparitions, Revelations and Miracles.

The *Prior*, observing as little Ceremony as the *Bishop*, answer'd with a loud voice, and a proud look, that by the *Papal* privileges given to their Order, they owed him no *Canonical Obedience*; And though they did, yet they owed a greater Obedience to the *Queen of Heaven*, who had expressly forbidden them to give any Account to any person under the Sun, save to his *Holiness*. The *Bishop* asks him, whether then he believed the Apparitions of the *Virgin Mary*, to be a real Truth? The *Prior* readily answers, *He did!* And that they had such unexceptionable evidences thereof as made it a Mortal sin in them to hesitate about it: The *Bishop* then desires he might hear *Jetzer* himself declare his mind therein. The Fathers all unanimously answer, That he should discharge the Company then, excepting those that were his immediate Retinue; The *Bishop* consents, so that none remained in the Cell with them but the *Prior of Thorberg*, and *Dr. Fricker*, a member of the lesser Council, who supplied the place of *Jetzer's* Interpreter; They that were dismissed, raised a great clamour, adding many Menaces, that they would make them dearly repent it, if any foul play were offer'd. The *Bishop*, when the room was cleared, searcht *Jetzers* wounds, examining him of all the circumstances relating to them: *Jetzer* answer'd very sillily, and had been instructed to put on more simplicity than his own; beseeching his Grace to receive the Report of the Reverend Fathers, who were able to give him better satisfaction in all things than himself. The *Bishop* being able to get nothing out of them who all hung together on a string, commanded them however to proceed no further in so slippery a business, waiting to see what discovery the Providence of God might make hereafter: for indeed the Fathers when once the matter took wind, and became town-talk, prudently pluckt down *Jetzers* old Lodging, and those of his two Neighbours; that there might no foot-steps remain of the contrived Knavery; so that the *Bishop* return'd almost as wise as he came.

After the *Bishops* departure, the Fathers with all the Arguments they could muster, could not persuade *Jetzer* to drink the *Potion*, nor to have his wounds any more dress'd by them, (which they hitherto upon pretence of healing had kept raw and fresh) and found in a little time; that all his pain vanished, and the wounds closed up of themselves, which abundantly convinced him, that the whole affair of his Wounds, and Passion, were mere contrivance, and the *V. Mary* wholly Innocent in it; speaking openly that he would divulge the truth to the world. This gave the Fathers quick apprehensions of danger, who were now beaten from their old shifts, and were forced to have recourse to the Milder Expedients of Prayers and Tears, to hold his tongue; if not to justify the things to have been real, seeing all was done for the upholding the Truth of the Conception of the Virgin, and the Credit of their Order, wherein he had a concern as well as they; and did protest, that the present healing of his wounds was not natural, but an immediate Judgement, inflicted upon the unbelieving Age which gave no more Credit to the Miracles of the *Virgin*: And that he had best beware what he did, seeing that if any Judgement should pass upon these Actions, the greatest load would fall upon his own head, and that they under the Protection of their Degrees and Dignities should more easily weather the storm.

Their chief design remaining was this, That seeing they could not hoyste up *Jetzer's* credit to support their Doctrine, they would take away his credit from accusing their wickedness, for which end they proceeded in this fashion. They put the *Red-colour'd Sacrament*, in a Cabinet (with the little Crosses of the Blood of Christ) and lockt it up with four Locks: Then they send for the *Prior of Thorberg*, *Captain Hupschi*, *Rudolphi Alaber*, and the *Chancellor*, their great Confidants, and inform them upon what account *Jetzer* had been discharg'd of his five wounds, (which *Jetzer* durst doe no other than confirm) and the Case being thus; if the *Virgin Mary*, who had been highly provok'd, should in pursuance of her just indignation, fetch away from them the Sacred Hoste, so miraculously colour'd, and the Blood of Christ, which she had deposited with them; that then the world would certainly judge them guilty of some practice; and that the *Erier* and they had invented these things merely out of their fruitfull heads: And therefore they had at that time desired their Honours presence, who being persons of known Integrity might be able to vindicate their sincerity against all men;

men; they therefore humbly entreated them to keep three of the Keys of this Cabinet wherein the Sacred Reliques were put, and the Prior should keep the fourth. As these persons returned home, they meet with the Burfer of *Watteville*, to whom they relate what had passed; who smiling, askt them if they had no more wit than to trust to such slender security, for perhaps, nay without perhaps, they had three other Keyes made of the same Wards, which would open the Cabinet at their pleasure: This single consideration made them immediately go back, and civilly deliver up their Keys to the Prior: The Fathers then desired them to seal it up with their own Seals; they desir'd to be excus'd, pretending they had not their Seals about them; but one *Henry Volfli*, a Canon, being desired, yielded; which the Receiver evaded by taking the Impression in Lead, and afterwards causing a Seal to be made by it.

The third day after *Jetzer's* discharge from his wounds, the Fathers had a grand Consult, touching the Conception of the *V. Mary* in Sin; and did solemnly swear to *Jetzer*, that if he believed not these following Articles, they would bind him with Excommunication, and deliver him up to the Secular Powers. The Articles were these: 1. *That the Virgin was conceived in Original Sin.* 2. *Born in Original Sin.* 3. *That she was in Original Sin when she stood under the Cross.* 4. *And when she died.* 5. *That she conceived our Saviour being her self in Original Sin.* 6. *That she was then only freed of it, when she was taken Body and Soul into Heaven.* These Articles they commanded him to subscribe in testimony of Assent and Consent to them; but *Jetzer* was almost grown an Infidel by this time, and had got such a habit of Increduloufness, that he would hardly believe his own eyes; 'Why (said they) brother *Jetzer*, what if the *Virgin* her self should appear to you in reality, and *St. Catherine* of *Seulis* a Holy Sister of their Order, would he not then believe? He replied, He could not well tell what he should doe, but if the *B. Virgin* should verily and indeed come down from Heaven, he would labour to give her credit. This being all they could scruce out of him, they must be content with the answer: His Confessor calls him to Confession, and takes thence occasion to advise him to Faith in God, and good hope, that he would provide some means for the Confirming of his Truth wherein his Interest so much lay.

The next night after Mass, the *Virgin Mary* appeared, and *St. Catherine* waiting on her, and because they came about their old Errand, I shall not need to trouble the Reader and my self to repeat the Discourse; it may suffice, that *Jetzer* having been now more versed in these Apparitions, at first dash knew the *Sub-prior's* voice, who at that time acted the *Virgin*, and drawing out his knife, made at her *Ladyship* full tilt; 'tis true, he mis'd his Mark; but sheath'd his Whittle in the thigh of *St. Catherine* (represented by the Receiver) and presently down came all her *Holy-water*; The disguised *Virgin* seeing this, in a rage cried out, *Lay him o're the face, St. Catherine! dash out the Rogues brains! Surely, he's possess'd with the Devil!* *St. Catherine*, for all her wound, gave him as hot as he brought, and hit him so full o're his face, that the swelling continued eight dayes after: *Jetzer's* blood was up, and catching up a Mallet which he there spied, let fly at her head, that gave her such a rebuke, that she fell down: *Mary* came in for her Second, and taking up a pint pot, with all her might threw it directly at his pate, but missing him, dash'd in pieces the Glass window; *Jetzer* seeing himself overmatcht, betook himself to his heels; and running out at the door, lockt it after him; he goes up to the Prior, and the Lecturer, and bringing them to his Cell, where he had left these two Actors, Prisoners: Look (says he) Reverend Fathers, and behold the Fruits of your late Preaching; Are you not come to an end of your Villanies? The *Sub-prior* presently played the Chirurgeon, and dresses the Receivers Wound, giving it out, that he had an Ulcer long time a breeding in his Thigh, and by this means would make *Jetzer* a Lyar.

But these Reverend Fathers, seeing it was to no purpose to endeavour to hide their Knaveries from *Jetzer*, held a close Council how they might rectifie their former errors, the result whereof was this, That to oblige him to secrecie, they would find a means to make him guilty of Sacrilege; so that having him upon the hip, he might not dare to play the Blab of his tongue, and disclose their Secrets: Having therefore in their hands some Church-utensils, and Ornaments pawned to them, as Jewels, Bracelets, and Necklaces for the *Virgin*, very rich and gawdy, besides some small Images of Silver, and *Agnus Dei's*; they made him a Present of these Rarities; *Jetzer* (whether he smelt the Plot or no, I cannot tell) modestly refused them, onely one sett of Beads hugely allured his eye, which because he would not seem to take gratis, he would needs buy of them: whilst they were driving this bargain, who should come in, but *Henry Volfli*, a Canon, who askt him who had given him that excellent sett of Beads; he answered, his sister had sent it him for a token: (for so he was instructed by the Fathers.) By and by a rumour went up and down the Covent, that the *Virgins* Image had been rob'd of its Ornaments, and a great busle there was about it. The Fathers desired *Jetzer*, that if ever he had the happiness to see the *B. Virgin*, he would desire her to discover the Thief; They had provided him a *Mary*, that should answer the Question,

Question; but she at the next interview told him, she was the Mother of Grace and Mercy, it became not her to turn Informer, or to delate any one to expose them to shame, or danger of Death. Nay then, Brother *John* (said they) you may be confident 'twas really the Virgin her self, and no evil Spirit, nor Delusion; the Devil delights in nothing more than to bring Men to Ruine: but they turn'd their tale to the rest of the Friers, and said, no doubt it was this Ras-cal *Jetzer* that had committed this horrid Sacrilege.

Jetzer had noted that there had passed several Dishes of Meat, and store of Wine very late at Night towards one of their Chambers, he was minded to stand Scout, if he might happily discover the matter. The first time, the *Prior* and *Lecturer* had got a couple of Ladies; the *Prior* himself was in a Secular Habit, like a Gallant, with his Sword by his side (by the same token it was the same he had of *Jetzer* upon his Admission.) He had a *Montere* on his Head of Crimfon Velvet, his Doublet was all slash'd and prick'd *A-la-mode*; his Breeches were green. These Madams had got on all the Array of the Virgin: The *Lecturer* espying *Jetzer* peeping in at the door, gently rebuked his sawciness, but withal telling him, he ought not to take any Offence at their Liberty, for those Gentlewomen were their Sisters, whom in Civility they could not but Treat handsomly. Another time he surprized them with three Wenches, that were Notorious Baggages, where they were Epicurizing with good fat Capons and Fowls, when at other times they would look so demurely, as if Butter would not melt in their mouths: *Jetzer* in Passion, *What the Devil* (said he) *do you make here?* What would the Senators of *Berne* say if they saw your pranks? The *Prior* Answer'd, Now God confound thee, thou impudent Rogue, with what Face durst thou come into my Chamber without the Preface of knocking at the door? What have the wise Woodcocks of the Council to do with our Affairs? Well! (says *Jetzer*) if I Live I'll signifie your Debaucheries to the Provincial and the Council. Thou Tray-tor (replyed the *Prior*) meddle with thy Old shooes! we know what we have to do; and these Ladies are the Wives of those that are our special Friends: Go about thy business, Goodman Fool! and leave us to our Honest Divertisements and Recreations. *Jetzer* had more insight into their Secresies than they were aware of; for one time the *Sub-prior*, being in Frolick, and debonair Humour, told *Jetzer* in a boasting way, that he had a *Confession*, that would bring any Lady in the City to his Lure, if she took a Dose of it: But these things were spoken before they had mistrust of *Jetzer's* Apostacy.

The Fathers not finding any Humane expedients to extricate themselves out of those snares into which their own Impiety had now brought them, resolved to have recourse to the Devil; and desired the *Sub-prior*, who had an Excellent faculty that way, to give them a cast of his Office. He was not backward to gratifie them, but told them, as a preliminary Article to his engaging in that Design, they must all Abjure, God, Christ, the Faith, the Virgin *Mary*, and all the Saints, as he before had done, and give themselves up to the Devil. The Fathers, as bad as they were, at the first motion look'd upon one another with some amazement; but the *Sub-prior* told them flatly, it was in vain to stand dreaming there if they intended he should proceed; hereupon the Fathers consented, and the *Sub-prior* Read to them the Form of Renunciation: The *Lecturer* began, and the *Prior* followed him; and when the Ice was thus broken, the Receiver plung'd himself in with them into the same Condemnation. And not content to be Miserable alone, they would see if they could draw *Jetzer* into the same Destruction with themselves: They told him they would teach him an Innocent Science, easily Learn'd, by means whereof he might become a Learned Doctor in an instant, & speak *Latin, French, Italian*, and other Languages, with as much fluency as his Mother-tongue, and be able to give pertinent and rational Answers to the most profound and subtle Questions: *Jetzer* was not a little tickled with a liquorish Humour to become a Doctor; but when they told him the Terms, he flew off, and would by no means buy the Reputation of a Scholar at so dear a Rate. Come! (said the *Sub-prior*) do not fear any Colours! 'tis but a venial sin, God is Merciful, and will Pardon us easily, seeing we onely use, and not abuse this Mystrious Art to an evil end: and that you may see an Essay of this Art, he takes his Book and falls a Conjuring for the twelve Apostles, who should justifie their Actions. *Jetzer* told him, that seeing was believing, and if he could see *St. Peter* and *St. Paul*, he should entertain more favourable thoughts of their Art. The Conjuror then perswades them to say after him certain hard words, and presently there appeared six Spirits in Humane shape, with black Beards, swarthy Complexions, having flat Bonnets on their Heads, who cast themselves in a Circle round about these Fathers and poor *Jetzer*; but he surprized with Horror, snatches the Fatal Book out of the *Sub-prior's* hands, declaring he would have nothing to do with such Abominations: The Devils upon this disappeared in a moment, leaving an insupportable stench behind them. But the *Sub-prior*, mad at the miscarriage of the Design, Thou great Sot (says he) hadst thou kept thy self quiet, we had all seen Wonders! God keep me (replyed *Jetzer*) from having a hand in such black Designs. O most wretched, are you Religious and Spiritual Persons! I wonder how you can sing Mass, how Confess your selves, who daily plunge your Souls in such detestable enormities! But God will assuredly witness against you, and bring to light your Horrid Impieties. Hold your prating (said the *Prior*) thou art a Fool, and art resolved to live and die a Fool: Is it not bet-

ter at once to Confess all our sins to God, than to tell so many thousand lies to a Priest in *Avicular Confession*? Come! take an Oath that thou wilt never Reveal what has pass'd, and all shall be well! but *Jetzer* utterly refused to swear, which put them in such a terrour, as they had never been in before. The *Prior* swore things went very untowardly against them, and that they had both God and the Devil for their Enemies, and the *Sub-prior* very unadvisedly burnt his Conjur-ing-Book.

In the beginning of *August*, the Confessor having received *Jetzer's* Confession, and hoping to win upon him, and reduce him to his Obedience, and bring him to their bow: *Jetzer* told him to his teeth, that he and his Confederates were a Company of naughty Creatures: the Confessor, for these sawcy words, imposed on him for penance, to give himself three sound lashes with a great Iron Chain upon his naked back, and to lye all Night in Ashes! For (said he) your obstinate disobedience has merited a greater Punishment than this comes to, put case the Fathers had put some Innocent slur upon you. The silly Ideot durst not refuse the imposed penance, but before the High Altar, being stript naked to his waste, he gave himself that severe Discipline of the Chain, and after fastened it about his middle next his skin, and obliged him to lye in it all Night: But *Jetzer* feeling it pinch him sore, without scruple of Conscience Absolved himself of the Chain. The Confessor soon found his cunning, and therefore to make sure work, he fastens it with two Padlocks, threatening moreover if he cryed out in the least he would Gag him so that should cure him of his yawling. Still *Jetzer* numbled, and the Confessor was as good as his word, leaving him so Gag'd, that for three days and nights, he could neither eat, drink, nor sleep, nor rise, nor lye down at ease, the Chain being forced so close to his Loyns, that it gave him incredible pain: There was scarce an hour that the Fathers did not visit him, to see if Arguments, edged with such Penances, might not conquer him; they promis'd him Liberty, and what he could desire, if he would but receive the five Wounds again, drink the Potion, and Ad the Passion: But he assured them he would sooner dye, than undergo any of those Tortures: The *Sub-prior*, enraged at that Answer, handled him very barbarously. He takes a red-hot Iron, and thrusts it through his left Arm in three places, withal threatening him, that if he would not swear to conceal obstinately to Death, whatever had pass'd between them, he would give him that Martyrdom, till his base Soul should leave his contemptible Carcass. This indeed wrought upon his timorousness, that after some struglings, he swore once again upon the Mass, that he would perpetually suppress whatever had been done or spoken concerning his Wounds, the Potions, Poyson, their Sacrilege, and Abrenunciation of God. And now they deliver him from his Chain, still Preaching to him that no Perjur'd Person could ever enter into the Kingdom of God, not considering, perhaps, what would then become of those who had so Solemnly renounced him, and given themselves to the Devil: They minded him further, that if he should violate his Oath, that he should be call'd in Question for it, and perhaps burn at a stake: As for themselves, they doubted not but their Priesthood, and Sacerdotal Dignity would be a sufficient protection: And if ever they should be Examined by the severest torture, they did not question but to find Faith and Courage, which should carry them through all, nor would they suffer the least of their Secrets to be extorted from them by extremity of pain.

Still the Fathers were not secure in their own Breasts, (for what can give rest to a Guilty Conscience?) but in the Evening after *Vespers* came to him again: And the *Prior* more hardened in his Villanies, had once again brought with him the red coloured *Hofte*, sent to *Jetzer* (as they would make him believe) by the *Virgin Mary*, whereof he might be well assured, seeing he knew the Cabinet wherein 'twas lock'd, had been firmly Sealed; and now our *Lady*, who had freely discharged him of his former Wounds, would no longer leave amongst ungrateful Men, so precious and sacred a Relique, and therefore she had sent it to him, as the worthiest Friend she could bestow it upon, charging him to eat it, that he might be incorporated into her dear Son: He refused it, resolving to starve, rather than taste a bit that came out of such Treacherous Hands. The Fathers hereupon fall violently upon him, throw him against the Floor, and with Tongues and Pincers tore his Thighs and Legs till the Blood run about him; at last they wrench open his Mouth with a Key, and put the *Hofte* into it, threatening if he refused, they would pour melted Lead down his throat, which he should find hotter Broth than their Potion. The *Lecturer* held his lips close when he had got it in's Mouth, till he supposed it melted, and when they let him rise he spit it out again upon the stool, which left therein an impression of its own form and colour, that all the Art of the Fathers could not get out. This seem'd something Miraculous, and forced the *Prior* to say, O God, what shall become of us? The *Lecturer*, who was always good at a dead list, makes a fire, and therein burns both the stool and the red *Hofte*: And now hear a wonder! (whether Divine or Diabolical I determine not) these were no sooner thrown into the Flames, but there was such crackling, and terrible noise, that none of them durst come near it, but fled as fast as fear and strength could carry them out of the Room.

Jetzer, it's true, did not observe that they threw the Sacrament into the Fire, and therefore

knew

knew not the Reason of this noise; however the Fathers put into its place in the Cabinet another of the same form and colour, *Dandalus*, before his departure, having left them a good stock of those Commodities.

After this horrid Action, they agreed upon the 10th. of December, in the Chappel, that they would rid their hands and hearts of Jetzer at what rate soever; and having in their Discourse run over all their Famous Exploits and Achievements, with much Triumph in the rehearsal, they bound themselves by Oath one to another, to stand firm, and not confess a Syllable for any Racks and Tortures whatsoever, and though perhaps Jetzer's pusillanimity might make him betray, and Impeach them, yet would they averr the contrary, and charge Jetzer with Lying, Sacrilege, and Forgery. The Prior gave them all his Benediction, wishing a happy issue to the Affair, whereof, the *Lecturer* said, for his part he did not at all doubt. And yet they would make one more attempt upon Jetzer, if he answer'd not expectation, they would Poyson him; then would they Report the whole matter to his Holiness, and if they found Fortune frown, they would strip the Virgin to her Skin, Plunder her of all her Necklaces, Gold Chains, Jewels, and Ornaments, and borrowing what ready Cash there was laid up in Offerings, they would fly to some place of Secresie and Security, and there desie the World, and sing *Old Rose*.

In pursuance of this their final Resolve, upon Sunday, the 12th. of September, they baited Jetzer again to own all the former Apparitions, Revelations, and Miracles, which if he did not, they assured him, he would be Guilty of casting such dirt upon their Order, that his Blood could never wipe off again: But to be short, his Confessor Commands him to be present at the Midnight-Mass, where he should be sure to find all the Friars of the Covent, that they might all unite their Devotions to the *Holy Virgin*, to give them a Prosperous Journey to Rome, whither they were now forthwith a going: Nor did they doubt, but that the Virgin, being their *Protectress*, would give them a Gracious Answer, and never forsake their Holy Order, which had ever been so Devoted to her Service.

Having thus prepared their Matters, at the time appointed they all meet in the Chappel; where first the Prior takes the Sacrament and places it upon the Altar, to keep, as he said, the Devil at a distance, that he might not create them any disturbance in their Devotions: They had no sooner began to roar out their *Ave Regina Caelorum*, but one of them casting his Eyes towards the Gallery of the Quire, he spies a Glorious Apparition descending the stairs that came from the *Organ-loft*, Crowned with a most Rich Diadem of Stars, her Hair hung dishevelled at length upon her shoulders, curiously curled, in her hand she carryed a Wax Candle, made in the form of a Crose: As she passed along she gave the Benediction to the *Lay-Brothers*; then turning to the middle of the Gallery towards the Quire, she Blessed those that were there; and when she came over against Jetzer, who, poor Fool, kneeled Devoutly before the Altar, which place was due to his Eminent Saint-ship, in a strain far beyond that of the former Apparitions, she opened her Divine Lips:

From the Celestial Mansions, the Paradise of Bliss, drawn by meer Grace to thee Jetzer, my Son Adopted, I am come from thy Saviour, and my Son by Nature, Arrayed with some Beams of the Divine Glory, yet so Eclipsed, that fleshly Eyes may not be struck blind with the resplendency of my Majesty; to give Authority to my Commands by this my Lustre; I charge thee therefore to consult no more with Flesh and Blood, let Faith silence Reason, and Receive, as the Oracles of God, all my Revelations, and thy Superiours Injunctions, which in my Name they have given forth. And let them Report these Sacred Mysteries at Rome, the Mistress and Mother of all Churches: Nor shall they want the special Assistance of the Divine Presence, to bear them up under all Difficulties and Oppositions.

This Eloquent Oration somewhat amated the poor Man, and the more, because he look'd for no such Glorious Appearance, till recollecting himself, he suspected the old Artifice, and therefore with down-right scolding he Saluted her Lady-ship, and treated her very rudely for all her fine Accountments. Thou *Mary* (said he) *the Devil as soon!* and without more words drawing his Knife (which for a piece of extempory Service he always wore about him) made at her with might and main: But *Mary*, who had heard of Jetzer's Rancounter with *St. Cecilia*, thought it not Prudence to come to fifty cuffs, and popping out the Candle, mounted up the *Organ-stairs*, and scaped a scowring. Jetzer crys out, *The Virgin is reasonable for me, but I shall be even with her one time or other.* Friar *Joſt Hack* Answered: *O Profane wretch, how hast thou disturb'd the Vision, which after-ages will Curse thee for?* At this comes his Father Confessor, What, has the Virgin (says he) really now at last appeared? The Virgin! (Replied Jetzer with scorn) no, I am confident it was the Devil: Come (says the Prior) leave off this squabble, let's return to our Devotions; they obeyed: and then he takes the Sacrament, and with their Church-Musick marches in form of a Procession with great Gravity and Pomp; the *Father Confessor* takes him gently by the Hand, not permitting any to exchange a word with him, lest his awakened Passion should blaze abroad the Cheat to all within reach of his Clamour, whispering to him that without all controversy, this was a most real Vision: To which *Jetzer* return'd,

turn'd, that he could see nothing in it but a continuation of their former Villanies and Rogueries.

The *Confessor* for that sawcy Language, and his notorious unbelief, imposed this Penance on him; that he should come before the High Altar, and there stripping himself stark naked to his Navel, should receive a competent number of Lashes with the Iron Chain; to all which the poor slave with Patience *perforce* submitted; There were present two Canons, *Dubi* and *Volfli*, who freely upon this occasion offer'd themselves to the same Discipline, and would have rejoiced to have undergone it twice over (as they said) to have had the honour of *Jetzer's* Revelations; and the Fathers hoped to make good use of their simplicity, they being forward to testify the truth of this last Vision, which they readily did under their Hands and Seals. *Dubi* protested he never saw such a glorious person in his life, nor ever expected to see the like on this side Heaven: and *Volfli* avowed, that the glory of her presence so dazzled his eyes, that he could not perfectly see her face; and that he could not refrain tears of transporting joy, especially when he saw the *Holy Frier*, so readily submit to that severe discipline: The conclusion was, the Fathers warned *Jetzer* to hold all these Revelations for the greatest Certainties, and to make conscience of his Oath, that he disturb'd not the affair, during their Absence in their Voyage to *Rome*.

And now the *Lecturer* and *Sub-prior*, leave *Berne*, September the 24th, designing to wait on their *General* first, to report to him the whole matter, that with his Approbation they might more confidently and authentically appear before his Holiness; but finding him deceased, they had recourse to *Cajetane*, the *Vicar General*, who shortly after was elected *General*, and not long after that was made *Cardinal*; to him they open the whole business with all its circumstances in Ample manner from first to last; but he being a Person of great understanding, deputed the Procurator of their Order to examine the Affair, and when he heard the Report, commanded them to proceed no further in it: only he promis'd them that he would procure from the *Pope*, a Brief, whereby they and their Order should be Indemnified, provided they would desist, and make no more words of it. This Brief in a while was procured, and dispatcht to the *Priors* of *Berne* and *Interlaken*, with a recommendatory Letter to maintain the Innocence of the Order, with which they return'd home in *January*, in the year 1508. but the chief Magistrates being highly provoked by their attempted Journey, they suppressed the Brief, and durst not at all own it:

During their absence, various rumours and discourses pass'd in the City, some offering to lay any wager, that they would procure a Confirmation of these Miracles and Apparitions: Others were as confident that the Fathers were run away, and that their pretended journey was but a handsome way of escaping the punishment due to their horrid Impieties: but all agreed, that it was an eternal dishonour to their City; That they had been imposed upon to worship a sorry Taylours Boy for a Saint, and a red-coloured *Hofte* for a God: and by degrees the town-talk went so high, and the dissatisfaction of the People was so great, that the Council was obliged to summon the *Prior* and *Jetzer* personally to appear before them, upon the first day of *October*: They appeared, but nothing could be got out of them, but only this, they referred themselves to the blessed Virgin, for an Answer to all Interrogatories that were put to them: The Council was at a loss, and knew not how to deal with such refractory fellows, and therefore they remitted the *Prior* to his Covent, bidding him mind his business, and for *Jetzer* they threatned to send him to his Competent Judge, there to be further and fully examin'd about the whole Intrigue.

Accordingly the next day, *Jetzer* was sent to *Lausanne*, with Letters to the *Bishop*, earnestly desiring him to commit him to close Durance, and to examine him with all strictness requisite to sift out the bottom. Upon the 8th of *October*, *Jetzer* appeared before the *Bishop*, assisted by several Doctors of Law, and Canons, *Francis de Tabrien*, *Lewis de Piere*, *Baptist Hicard*, *Vicar Guidon de prez*, *Michael de Sancto Cyriaco*, *William de Mondragon*, and other Secular Officers: The *Bishop* examined him strictly of all the Circumstances of the affair; but *Jetzer* set a good face upon the matter, taking his Oath by laying his hand upon the Gospels, that all contained in the Narrative of the *Prior* was exactly true, only as to the Conception of the Virgin *Mary* he desired to be excused.

On the fifteenth of the same Month, he confirm'd again with the greatest vehemence the truth of his former Confession, that the *V. Mary* had appeared to him, and that all these Revelations and Miracles were true in manner aforesaid, and that he would take his death upon it; and being ask'd, whether the blessed Virgin had ever appear'd to him since his coming to *Lausanne*, he answer'd, Yes! both upon Sunday and Wednesday last; and that amongst other things, she had told him; That during all her Sojourn upon Earth, she never had a good day free from Tribulations and Afflictions, but she thank'd God, being now in Heaven with her Son, she was fill'd with unspeakable satisfaction, to which Glory he should at last arrive, though he should suffer much in the world for bearing witness to the Truth, but if he did continue faith-

ful

ful to the death, he should receive a Crown of Life; but he must expect to enter into Glory through many Tribulations; and that for her part she went the same way, and had always pray'd as much for Patience as for her Virginity.

It might astonish the world, that this Villain who by most evident proofs had discovered the Cheat of these pretended Apparitions, and Revelations, and could never be brought to own the Truth of them to his Fathers in the Covent, should now so stoutly avouch them before Authority; but his former Oaths so solemnly taken to conceal the Mystery, with that Impression of terrour he had received, that he should be put to death as an Impostor, if ever he confessed, and an ambition to be accounted and Canonized for a Saint, which by standing stoutly to his tackling he hoped for, and the presumption that it would proceed no higher than an Examination, put him upon this resolution and impudence to outface his Judges.

Some while after he appeared again before the *Bishop*, where he put a handsome cheat upon them; for pretending a desire to be absolved from an Oath he had taken before his Fathers, they readily granted it, hoping they should get some notable matter out of him: Upon his Absolution he declared; That he had sworn not to declare the particulars of his Visions and Revelations, which now he could more freely doe: As that our Lady had wept tears of blood; how she told him, she was under Original Sin only three hours after her Conception; That he saw with these very eyes, the Images of Christ and the Virgin, not only weep and move; but heard them speak; and that one time amongst the rest, the Virgin came to him in the Chappel of *St. John*, asking him what he was about, he answer'd her, he was going to say his Prayers: That she replied, she would pray with him; whereupon they both went to the side of the High Altar, and there both fell down on their knees, and that then he knew not how, he was carried into our Ladies Chappel, where she disappeared, and that from that time forward her Image began ordinarily to speak to him.

On the last day of the same Month he appeared again, and confirm'd by Protestation all his former Confession, adding, that if the whole world oppose him herein, he would spend his dearest blood before he would renege one Syllable of what he had avowed.

Upon the 13th of *November* he was again examin'd, when he said he had nothing to add; no change in his former Confession, only that he confessed he was neither Noble nor Great in the world, but a poor mean Taylour, yet had the Blessed Virgin honour'd him with these Apparitions, who was unaccountable to them in what she did; and that one time he could not forget with what inexpressible Ravishments he had been filled, upon the Appearance of Christ to him in his seamless Coat, with the marks of his Passion fresh upon his hands, feet, and side, and with him Saint *Barbe*, *St. Francis*, *St. Dominick*, *St. Catherine of Siemie*, and the old *Prior* that was delivered out of Purgatory, with many others, all in ravishing glory, and that Christ said to him, (shewing him a Crown, the most rich and glorious that ever he beheld,) *Look here dear friend; If thou wilt wear this Crown, then endure with patience my five Wounds*; and that this Vision lasted about nine hours, with such satisfaction to his Soul, that it seem'd but a moment, and that he had seen the same Vision twice, and that he would not for the whole world have been deprived of the sight of it.

Their Excellencies of *Berne*, lookt upon these proceedings to be very slow, and perhaps partial, and therefore for expedition, they dispatcht one of their own Body as their Deputy, viz. *John Frisching*, with power to expedite the matter, and bring it to an issue; The *Prior of Berne* was also transmittted thither.

Hereupon in the presence of the States Deputy, the *Procurator Fiscal* of the Bishop, with the *Procurator of the Faith*, *John de Cyriaco*, formed a process of a hundred and sixty Articles, upon the voluntary Confessions of *Jetzer*, hereupon the poor wretch was put to the Question, and criminally examin'd.

The 20th of *November*, *Jetzer* humbly entreated, that all they who had not heard his former Confessions might be dismissed the Court (except the Deputy of *Berne*.) It was granted: And then he humbly prays; That the *Bishop* would receive him into his Protection; and discharge him of his Order, and admit him into one more rigid and severe in Discipline; and that he would receive such Penance for his irregularities in his former Order as his Grace should impose; adding, that he had much to say touching the Order of the *Dominicans*: The Bishop promis'd him protection as far as Justice would warrant him, and immediately discharged him of his Order; *Jetzer* hereupon acquaints the *Bishop*; That the *Prior*, and *Lecturer* had forbidden him by a solemn and sacred Oath, to declare the whole truth, as the Virgin had revealed: it to him, about her Conception, for fear of drawing envy and ill will upon their Order; the 22th of the same Month, he discover'd how the Fathers of the Covent had mutually bound themselves to each other by Oath, in the Chappel of our Lady, never to leave one another to the death, and not to confess a word of what they had done with him; and that they had endeavour'd to bring him over to their designs by the Apparition of the Virgin crowned with Stars; and that they had agreed to dispatch him (this Deponent) by Poyson,

and then to Report the whole matter to his Holiness; and that in case of the worst, they would plunder the Covent, rife the Images and Shrines, and then live merrily in some secret place with the Spoils that they had got: Yet nevertheless the Blessed Virgin had really at other times appeared to him; and once she told him: That the Fathers design'd to put a trick upon him, but in the event they would be flurr'd themselves; for in a little time they should be glad to leave their Cloyster, and fly for't; and that she told him, that the next day he should be summon'd before the Council; and carried to *Lausanne*, and accordingly it so fell out.

On the 20th of *December* he was examin'd concerning the Jewels, Ornaments and Bracelets that had been stollen from the *V. Mary's* Image, and why his Confessor had given a share of them to him? he confess'd the whole truth in the point, but yet maintain'd it with an undaunted courage, that the Virgin *Mary* had visibly appear'd to him, distinctly spoken to him; and hoped he should throw all the imposture, forgery, and contrivance upon the four Fathers; and come off himself like an honest man.

Nothing more being to be got out of this knotty piece, and the Council of *Berne* now quite tyred out with the delays of the Bishops proceedings, who began to cool in the prosecution through the suggestions of some Clergy-men, who insinuated, that a through discovery would reflect severely upon the Church; They remanded *Jetzer* to *Berne*, and sent for the most eminent Fathers of the *Dominicans* that were within their Call, that they might seem not to have done just nothing with that mighty noyse which had raised all mens expectations.

The *Bishop of Lausanne*, and the Deputy of *Berne*, however judg'd it adviseable to transmitt a true Copy of the Cause, and their proceedings thereupon to *Rome*, to beg advice from the infallible Oracle how they might behave themselves in a matter of so great Importance.

In the beginning of the year 1509. Dr. *Paul Hug*, with many other knowing Persons arrived at the *Dominicans* Covent in *Berne*, who were not Ignorant of the Intrigue, and were hugely concern'd in the Issue, knowing that not only their whole Order, but themselves in particular might suffer deeply in their Reputations, if the secret were discover'd to the bottom.

They therefore formally took from *Jetzer* the Habit of his Order, upon the Feast of the *Three Kings*, being the very day on which he enter'd into it: *Jetzer* now appears before the Council in the Quality of a mere *Lay-person*, where he stands to his Confession made at *Lausanne*, and discover'd further how he had several times snapt these holy Fathers ranting and rioting with their Whores in the Covent, and for Confirmation of what he had said, desired he and they might be deliver'd up to the Secular Power: but the Fathers stoutly pleaded their own Innocence, alleadging that he was not a competent witness against them, having formerly asserted their Innocence in full Council, and because they were able to prove him a notorious Lier, and there were many evident self-contradictions in his testimony, and that he had been guilty of Sacrilege, of most horrid Impostures; and particularly, that the appearance of the *B. Virgin* crowned with Stars was merely a forgery of his own head, wherein they had no hand: The *Prior* denyed the whole Plott; The *Receiver* pleaded that it was false; that ever *Jetzer* had wounded him in the thigh with his knife, and brought in the Chirurgeon to testify that it was an old Ulcer, and all the Fathers begg'd their Honours to proceed advisedly in the case, that Innocence might not suffer, nor Wickedness escape due punishment: In conclusion *Jetzer* was committed to the *Marshalsea*, and the Fathers under suspicion remanded to their Covent.

Eight days after, upon the Return of the *Lecturer* and *Sub-prior* from *Rome*, (where they had been during this troublous affair) they were all brought again before the Council; *Jetzer* as before justified his Confession, and further open'd the counterfeit Vision of *St. Cicity*, to which though the Fathers made a zealous defence, the Knavery came out daily to the satisfaction of the people.

But upon the fifth of *February*, *Jetzer* was by order of the Council brought to be examin'd upon the Rack, where he again more particularly laid open the whole villanous design, humbly praying that the Fathers might come under the same way of Examination, hoping that the Principals should have the same Measure with him that was but an Accessory, and indeed a poor blind Tool to serve their Malice; protesting that the main Reason why he had been so hardly brought to discover the whole truth, was a respect he had to the Credit of that Order, and some checks of Conscience about his Oaths of Secrecie, which they had imposed upon him: And that he believed that most of the Fryers in the Covent were perfectly Innocent, except the afore said Fathers, and some few others, that were their Confederates and Accomplices in the Design.

This last discovery set the City in such a rage against the whole Covent, that the Council feared

feared lest they should Rise, and pluck down the House about their Ears, and tear in pieces those Religious Persons; for prevention of which, they placed a strong Guard upon all the Avenues, both to secure the Fathers from the Rage of the Multitude at present, and that they might not escape the Punishment due to their horrid Impieties for the future.

And being Resolved to come to some issue, they sent to the *Bishop of Lausanne*, that he would favour them with his Presence: As also to the *University of Basil*, to send them some of the Ablest Divines and Civilians in their City to Advice with them: And that they might be fully empowered to proceed to Judgment, they dispatch'd *Lewis Oubli*, with full Instructions, and a Humble Supplication to his Holiness, with a Narrative of the Case depending before them, who upon the 13th. of March left *Berne*, and upon the 25th. of May got a Brief from the Pope, Directed to the *Bishops of Lausanne and Sion*, the *Provincial of the Dominicans* of the Province of *Strasburgh*, as Judges upon the whole Matter; and one the 21st. of June he return'd to *Berne*: The Lords of *Berne* immediately sent their Letters to these Judges, intreating them to lose no time, but to meet on the 26th. day in the Cathedral Church, where being Assembled, the Apostolique Commission, with all due Reverence, was presented to them, and the Records of all the proceedings with *Jetzer*: The *Papal Brief* being read, and *Jetzer* Examined punctually of all his Confession, these Judges Commanded their Secretaries, viz. *Francis de Vermettis*, for the *Bishop of Lausanne*; *John de Proux*, for the *Bishop of Sion*, exactly to Register the Confession with all its Circumstances, that from thence they might have matter from which to draw a Legal Process or Indictment against *Jetzer* and the four Fathers. At this Examination, besides the Chief Judges, there were several Assistants, *Baptist de Aicarde*, a Native of *Lausanne*, *John Grand*, Official of *Sion*, *Michael de Sancto Cyriaco*, *Peter Magnus*, all Doctors in Law, and Chanoins in *Lausanne*, with other eminent and worthy Persons.

The Judges constituted *Lewis Oubli* afore-said, and *Comrade Vimmann*, Procurators of the Faith, Ordering them Legally to Summon *Jetzer* and the Fathers to appear before them their competent Judges. After a tedious proceeding, *Jetzer* still affirming, and the Fathers denying the Villanies whereof they were accused, upon the 7th. of August, the *Bishops of Lausanne and Sion* Decreed, that the four Indicted Fathers should be put to the Rack, and there Examined Criminally upon such Questions and Interrogatories as should be drawn up: A Cellar on the back-side of the *Marshalsey* was chosen as the fittest place for the Execution, and each of them being stript of the Habit of his Order, were arrayed in a Frock of coarse Cloath, and so waited for the Torture. And so upon the 19th. of the said Moneth of August, at the instance of the Procurator of the Faith, the *Lecturer* was first put into the Rack: He Pleaded hard to be Excused, as that he was as Innocent as when he came out of his Mothers Womb; that he was a Doctor of Divinity, and did protest, that all he should say under his Torments, was a perfect Nullity, and onely wrested from him by force. The Torture was exceeding grievous, such as seem'd above the firmest Resolution of Humane Nature to bear: But the Rack, seconded with the serious Exhortations of the Judges, could not wring one Syllable of the Truth out of his obstinate Breast.

The same course they took with the *Receiver and Prior*; but they maintained the same Resolution: The *Prior* openly protesting against the procedure, and saying, that they had no Authority to deal thus with him, being not onely a Brother of the Holy Order, but a Reader or Professor of Divinity, a Prior, and wholly Innocent of all those horrid Crimes were laid to his Charge.

All Men were amazed at these things, they whom the Evidence had convinc'd of his Guiltiness, wondred at his Resolution, to deny matters so apparent, and to bear Torments so dreadful; but many of the Vulgar, whose Natural Pity was stirred towards Persons for whom they had great Veneration, and now they saw endured such Tortures, and yet Confessed nothing, were inclin'd to think them Innocent, especially since it was the Judgment of most, that had they Ingeniously pleaded Guilty, and shewn sincere Repentance, they might easily have obtained a Pardon.

Upon the 30th. of August, the *Lecturer* was brought to the Rack the second time, and then he began to Relent, Confessing upon his Oath, upon the first sight of the Rack, their first Consult at *Vimpen, Basil*, and *Berne*, and what had pass'd in their Journey to *Rome*, craving the favour to deliver his Confession in Writing, which was granted by the Judges: His Confession he drew up in four sheets of Paper, which he Personally read before the Court and the Assistants, Humbly imploring Mercy: But the Judges observing that his Confession was very lame, and onely touch'd upon the exteriours of the Intrigue, sifted him more narrowly upon the point of the Potion given to *Jetzer*, the Red coloured Hoste, upon *Jetzer's* five Wounds, to which he would give no satisfactory Answer, hoping they would have been put off with some General matter remote from the main Project.

Upon the first of September he was therefore put to the Rack five times: The first time he onely endured the Cord, the second time he had a single weight laid on his Breast, the other three

three times he had a double weight laid on him, yet would he not confess a word more than he had done, but with the most dreadful Imprecations imaginable denied all the rest; so that the Judges proceeding upon his first Confession, drew up his process in twelve sheets of Paper on the third and fourth of the same Moneth.

Upon the 21st. of *August* the *Receiver* had been Rack'd, the first time onely with the Cord, the second with the weight upon his Breast, when he Confess'd his Crimes, and on the 23^d. he confirm'd his Confession upon Oath without Torture; so that his Process was finish'd also in six sheets of Paper the first and 5th. of *September*.

About the 23^d. of *August* the other Judges commanded the *Provincial* to withdraw, having apparently discovered himself partial to their Order: and then was the *Prior* brought to the Rack, thrice with the Cord, and thrice with the Weight, and *Jetzer* being by, he denied all with incredible Resolution; to whom *Jetzer* said thus: Ah, Father, if you had been but half so Tormented, as you have Tormented me: you know this, and you know that, there's nothing but what you are privy to as well as my self. The *Lecturer* was present also, who seeing his great Resolution, interposed. I a her Prior, for Gods sake harden not your self, but Ingeniously Confess your Faults: Take away that Charm wherein you place so much Confidence, we are all a company of most miserable wretches! The *Prior* replied; trouble not your self about me, my own Innocence will carry me through all that the wrath of man can inflict upon me; I had rather die than falsely accuse my own Innocence: Yet for all his boasting, when he saw them preparing the second Weight, he humbly beg'd convenient time to draw up his Confession, and respite was given him till the 28 of the same Moneth; and when he was Examined about their Renouncing God and Christ, he muttered something to himself, and then openly said, Alas! what shall I say? If I be silent, you will Torture me; If I say any thing, I must lie against my own Integrity.

The Bishop of *Sion* pressed him very largely to Confess his Crime freely and fully; to stand more in awe of the Vengeance of God, than of the Judgment of Men: Do not you see (said the Bishop) how the Justice and Wisdom of God had appeared against them, that when they had time and conveniency enough to have made their escape, yet God had infatuated them to that degree, that they should abide by the Crime, which could not be justified. Own the hand of God visibly gone out against you! How often has poor *Jetzer* eaten and drunk of your Poysons, and yet escap'd Death, wherein you must own the Mercy of God also, that suffered you not to aggravate your other hainous Offences with Murder, though your Wills were Guilty in that point also. You ought to acknowledge Gods goodness to the World, that he has brought to light your horrid Villanies, which otherwise might have seduced this and the future Ages into desperate Superstitions: And may you not even yet obtain the Grace promised to Repenting Sinners, if being more ashamed of your sin, than of the shame due to it, you shall give Glory to God, in the Confessing of it? Are you afraid of the Temporal Punishment? O! why tremble you not a thousand times more at the Vengeance of God threatned, and due to your impudent Affronts given to God, Christ, the Holy Sacraments, the Blessed Virgin, all the Saints, and the Faith it self? You can have no part, no share in the Mercy of God, nor can you escape, nor endure his heavy wrath ready to seize your Soul under this obstinacy. I charge you therefore in the presence of God, that for the Salvation of your Soul, you speak the Truth, which Christ, when he shall come to Judge the World with all his Holy Angels in flames of Fire, shall discover and lay open before Men and Angels. The Holy Apostles indeed in the sense of their Innocency, rejoiced that they were accounted worthy to suffer for the Name of Christ: And *Sylvanus*, the Scholar of *St. Jerome*, falsely Accused of Adultery (the Devil in his shape being found in Bed with a Harlot) yet satisfied himself in the secret peace of his own Innocency, and patiently underwent the imposed Censure and Penance: But this is not your Case, you suffer as evil doers, and have no way to escape the Guilt and Punishment of your unparallel'd Crimes, but by acknowledging your sin, lying in the dust, taking shame to your selves, and flying to the Grace of God: But I see you are obdurate, nor can I behold the least sign of Remorse in you: How dare you Swear so audaciously that you are Innocent, and challenge the Devil to take you, Body and Soul, if you be Guilty! How dare you undergo the Rack with such Resolution, and justify your self as clear of all sin, when *St. John* says, *If any Man saith he hath no sin, he makes God a Liar*? Penitent *Magdalene* durst not approach her dear Lord and Saviour, to wash and kiss his Feet without Confession; and why then tremble not you at the Majesty and Terror of that God, before whom the Devils tremble? And though the Confession which is now required of you, be not Sacramental, but Judicial, yet it is necessary to your Salvation: But you think, if you do but Confess to your Confessor, you may then stand out, and deny your sins before all the World! Oh, wipe off the scandal which you have brought upon our Holy Religion, which must either be expiated by your Tears, or your Blood; and so you shall be an Example of Repentance to those, to whom you have been scandalous Examples of Transgression. I do therefore again, and again charge and conjure you by the Bowels of Gods Mercy, and the Flames of his

his wrathfull Indignation; that you trifle no longer with God; with your Judges; with your own Souls, but acknowledge your sins; that we may not be compelled to proceed to further Torture.

This Discourse wrought so far on the *Prior*, to whom in particular he applyed his Discourse, that falling down on his face before the Judges, with Sighs and Groans, he cryed out for Pardon and Forgiveness; and enlarging upon what he dubiously and very imperfectly confessed before, his Process was drawn up; and finish'd in seven sheets of Paper, the 4th. of September.

The *Sub-prior* yet stood out; and hoped to Weather the point, he Muster'd up all his Spirits, and was resolv'd to be a Martyr; and though all the World should Condemn him as a Malefactor, he would not make himself Criminal: And he endur'd the Racking with the Cord stoutly, but when they added Weights, he saw there was no Remedy, he followed the Example of the *Prior*, and his Process was draw up and finish'd in nine sheets of Paper.

The Judges being set; upon the seventh of September the Procurator of the Faith appeared before them, and demanded final Judgment upon the Delinquents: But the Advocate for the Prisoners stood up, and Pleaded, that the whole procedure was Null and Void in Law; and that he did, on the behalf of his Clients, Appeal to the *Holy See*, this being a special Case, and ought to be reserved to his Holiness, and prayed that his Appeal might be enter'd in due form of Law. All the other Prisoners submitted to the Court; onely the *Prior* stood to the Appeal: The Judges were dubious how to proceed; and at last, after mature Debate and Deliberation amongst themselves, not daring to intrench in the least upon the Prerogative of the Pope: they drew up the whole Process of all these Criminals in *Latin*, Signed by the Secretaries of the Bishops of *Lausanne* and *Sion*, the Original whereof was transmitted to *Rome*, and an Authentick Copy Attested, and Signed, and Sealed by a Publick Notary, was laid up in the Records of the City of *Berne*, out of which this present History was Compiled; the Copy of which Certificate, word for word, here followeth.



Collationavi ego Salvator de Meligotis, Turium doctor, & Canonicus Ecclesie Sancti Petronii Bononiensis, publicusque Apostolica & Imperiali Auctoritatibus Notarius, presentem processum cum suo Originali, penes me existente & ita auscultatus concordat in omnibus & per omnia, ut in dicto Originali continetur, & ad fidem hic me subscripsi, & signum meum apposui consuetum.

S. de M.

In-Englifo.

I *Salvator Meligot*, Doctor of Law, and *Chanon* of the Church of *St. Petronius* in *Bononia*, and also a Publick Notary, Authorized by Papal and Imperial Authority, have compared this present Process with its Original, which is now in my hands, and it doth most exactly agree therewith: In Witness whereof, I have hereunto put my Hand and accustomed Seal.

S. de M.

The Bishop of *Sion*, a great Statesman, at the earnest Sollicitation of the States of *Berne*, was the main Wheel that gave motion to the expediting this tedious Affair; for the Bishop of *Lausanne*, being a Flegmatick and heavy piece, moved slowly, and was *herb John* in the whole proceeding: The other Judge, viz. the Provincial, had withdrawn himself, and went to *Constance*, where shortly after he died; and indeed he was Sick of the business all along, easily perceiving that his dear Order would have small Comfort in it, or Credit by it.

The very day of the conclusion of the Process, all the Jewels, Ornaments, and other moveables of the Covent were seized for the use of the City; all their Rights, and Priviledges, and Patents were also sequestred into their Hands, the Monks turn'd out, who must else starve, the State peremptorily refusing to give them their usual Allowance of Corn and Wine, and other Necessaries, without which they could not subsist.

The States also directed their Supplicatory Letters to his Holiness, desiring that he would cause the Delinquent Fathers to be Sentenced in their City, which Letters, together with the whole Process, were transmitted to *Rome*, by Order of the afore-said Judges, with sufficient Credentials and Instructions to solicit the Cause, and committed to the care of *Comrade Vimman*, Priest of *Spiers*: And for dispatch of his Negotiation, he was recommended to several Cardinals, to *Nicholas Diesbach*, and the Captain of the *Swiss-guards*, with other Persons of Interest.

Vimman Arrived at *Rome* the 26th. of October following, and by the Interest of the *Provost* of *Soleure*,

Soleure, the Captain of the Guards, and others, he obtain'd a speedy Audience: The Captain offered his Service to facilitate the Business, and was exceeding zealous for his Countrey in it; but he told them they would need to make all the Friends they could, and to entertain the ablest Counsel they could get; for as the Affair was Extraordinary, so they must expect that the *Dominicans*, who were Powerful at Court, would turn every stone, and set themselves with all their might to oppose it: That they had already misrepresented the City, as disaffected to the Catholick Religion, and that their proceedings were a down-right Persecution of their Order, and that therefore they ought not to be admitted to Audience, but rather slighted, and their cause dismissed. Yet notwithstanding the Process was committed to the Auditor, and the whole world ringing thereof, some condemn'd, though the most commended the zeal of *Berne*, that were resolv'd to drive the matter as far as it would go.

On the part of the *Dominicans* there appeared the *Cardinal of Naples*, Protector of their Order, *Cajetan*, General of the Order; the Popes Confessor, the Embassadors of some Kings and Princes, solicited by *Dr. Hug*, who came an *Express* from the *German Fathers* of that Order, and they Laboured by Bribes, and others Engines, to suppress the Process, or however to delay it, that time might cool the zeal of the Prosecutors, or the excessive charge weary out their Purse or their Patience.

All this Praiise could not so far obstruct the Affair, but that the Process was read in the Consistory, and referred to the *Cardinal of Sengall*, one of the Order of the *Discalceated Friers*, a Worthy Person, and Doctor in Divinity, to make a Report thereof in a full Assembly of the Cardinals, when, and where it was Decreed to dispatch a *Commissary* to *Berne*, who with the Assistance of the Bishops of *Lausanne* and *Sion*, might by final Judgment and Sentence put an end to this Affair.

The Negotiation meeting with so happy Success, *Conrade Vimmann* the Envoy, return'd to *Berne* in the Moneth of *March*, 1509. and in *April* following, *Achille de Grassis*, of *Bologna*, Bishop of *Castel*, Commissary for his Holiness; a Person of great Age, and as great Learning, arrived there also. By the way, the Reader may know, that this Person was afterwards created *Cardinal*, and some are of Opinion, that he had been Elected Pope at the next vacancy, but that the Cardinals in the Conclave judg'd the multitude of Bastards that he had then alive, would eat up the Revenues of the Papacy, and establish a most ruining *Nepotism*.

However he was a back-friend to the *Dominicans*, and was over-heard once to say to the Bishop of *Lausanne*, *Hi fratres tot, quanti, quanti, sunt Poltroni, & Ecclesie Sanctae devoratores. These Friars are every Mothers Son of them great Rogues, and the Devourers of the Holy Church.*

This Commissary being now at *Berne*, Lodged at the *Crown*, where Attended him the Bishops of *Lausanne* and *Sion*, to whom he shewed the *Papal Commission*, whereby he was empowered to hear and determine the depending cause, *non obstante*, whatever Exemption, Privilege, or pretence of Right given to the Order in general, or to that *Convent* in particular, might be pleaded to the contrary.

The Guild-Hall of the City was appointed for the place of the Session, and they first swore their Clerks or Notaries: For the chief Commissary, *Salvator de Metzgeris*; for the Bishop of *Lausanne*, *Francis de Vermettis*; for the Bishop of *Sion*, *George Collet*, Priest of *Geneva*, all three Publick and sworn Notaries by *Papal* and *Imperial* privilege.

The Court being set, The new Prior Elect, for the *Dominican* *Convent* of *Berne*, *John Ornamant*, and the new Sub-prior, *George Sadler*, Humbly prayed, that Letters of safe conduct might be granted to some of the Fathers of their Order and others, to appear on the behalf of the prisoners, and they shewed a Missive from *Frier Paul* of *Ulm*, in favour of this petition, to the Bishop of *Castel*: The Judges easily granted their petition, and yet Resolved to make them exemplary in punishment, whoever should be found to have had a finger in this accursed design.

Then was *Conrade Vimmann* aforesaid sworn, *Procurator of the Faith*; *John Murer*, a Prior, was also sworn Interpreter, to whom, as Deputies, were added *John Dubi*, Sacristane, and *Martin Laiser*, both Chanoins, and also *Petrus Magni*, of *Sion*; so that two of them at least were always to be present in the Court.

The same day was *Jetzer* Examined upon Oath, touching each Article of his confession, which he Explained, and added some Remarkable matters to them without retracting a word, and appear'd before the Judges upon this point the second, fourth and fifth of *May*, on which last day the four Accused Fathers now in hold, appear'd before them; and after the Reading of the Commission and their charge, they were ask'd, what they had to say for themselves? They prayed, that they might be allowed their Procurators and Advocates, and the Court assigned them *Doctor Paul Hag*, *Doctor Jacob*, and *Doctor Heintzman*.

The *Lecturer* was first set to the Bar, who freely acknowledged that he had nothing to oppose to his former Confession; and when he had Explained severall of the Articles, and opened the whole Intrigue, to the Satisfaction of the Court, he was set aside, and his process finish'd on the seventh of that Moneth.

Upon

Upon which seventh day the other three Fathers appeared, who all continued to own their particular Confessions, and the Process of the Receiver was concluded on the eighth and ninth of the said Month; The Judges then issued out a Warrant to *Balthazar de Cataneis* of *Bologne*, *Humbert Pravoman* of *Fribourgh*, and to *Marshall Schaller*, to seize the person of the *Novice Megerlin*, but this crafty Knave, aware of the danger, had a year before made use of his heels, and was reported to lye lurking about *Noremberg*.

Upon the 10th and 11th of *May*, the Process of the *Prior* was finisht, but he the last day of his Examination began to boggle, and would fain have eaten his words, and particularly being examin'd about the red-colour'd *Hofte*, he was so off and on, so inconstant and uncertain in his Answers, that the Judges knowing they had already enough against him, promised that whatever he should now further discover, should not come in Judgement against him: Hereupon he falls down on his knees, begging their Grace and Mercy, saying, that indeed he had but two of those red-colour'd *Hoftes* in all, which he had consecrated, one of which was for ought he knew in the Cabinet where he put it, in the room of that which the *Sub-prior* threw in the fire: that for those Druggs wherewith they attempted to destroy *Jetzer* by Poyson, they had them of one *Nicholas Alber* an Apothecary; That the *Sub-prior* had such a rare Art in Poysoning, that he could leave one part of a Wafer free from poyson, that he could both touch, and if need were eat the innocent part without the danger to himself, when all the rest should be mortal Poyson.

On the 14th day the *Sub-prior* was examin'd upon the former Confessions, who answer'd, That his first Confession which he made without torture was the truth, that the second which he had made was false, and only extorted from him by the Rack; That the Fathers, and *Jetzer* perhaps were conscious to themselves of wickedness, but for his part he was perfectly Innocent of their contrived Villanies; and hoped his Judges would not look upon him as an Accomplice, or Accessary in such a foul and odious matter. Upon this the Officials of *Lausanne* and *Sion* were order'd to deal seriously with him; and this good effect it had, that it brought him to himself again, and falling down on his knees he humbly begg'd mercy; and so his Process was concluded the 15 and 16 of the same Month.

Before and after the conclusion of their Processes, divers Witneses were sworn, and their Testimonies received, upon several particulars relating to the Cause depending before the Court. As *Anthony Noll*, *Martyn Franck*, Goldsmith, *William of Dirsbach*, Knight and Advocate, *Peter Miller* a Carthusian; *John Miller* Procurator of the discalceated Friars; *John Frisching*, one of the Council; *Thomas Peters* Chanter of the Cathedral; *Bennet Vingarten*, Captain, and one of the Council; *Nicholas Ambroster*, *Nicholas d'Arm*; *Lewis* the Chirurgion of *Schapfen*; *Rodolph Huber*, Archited, and one of the Council; *Comrade Brune*; *John Schindler*; *John Dubi*, Canon; *Jost Zeller*; *Nicholas de Graffenried*, one of the Council; *John Zinder*, Plumber; *Henry Stiffell*, Carpenter; *Peter Eglinger*, belonging to the Court of Justice; *John Brunnsperg*, Rector of *St. Anthony's Chappel*; *Christian Rosen*, Curate at *Kirkberg*; *Bennet Tick*, Curate at *Wimmis*. All these, with many others, which for brevities sake I have omitted, deposed upon Oath their personal knowledge in this matter. Others who could not possibly appear in person, sent in their Testimonies in writing: as *John Murer*, Dean of the Cathedral; *Nicholas Schaller*, Chancellour; *Valerius Anselm*, Doctor in Physick, Native of *Rouenille*, but dwelling at *Berne*; which last drew up the whole History of *Jetzer*; the 17th of *May*, *John Zivvygard*, Chaplain of the Hospital; *Martyn Goldsmith*, *John Rock*, Shoemaker; *Frederick Hirtz*, Spurrier; *John Haller*, Chirurgion; *Nicholas Abber*, Apothecary; *John Graswyl*, Draper; *Dubi*, and *Vossli*, Canons, with Captain *Wyller*, and the Chancellour, gave in further Informations in writing.

Upon the 18th day, after that the Judges had fully inform'd themselves of the whole cause, they again order'd the *Lecturer* and the *Receiver* to appear in Court, where upon Oath they confirm'd their former confessions to be exactly true: The 19th they did the same by the *Prior*, and *Sub-prior*, and asking them if they or any of them had any thing further to offer to the Court, for which end they allowed them four dayes time deliberately to advise with themselves, and consider of the matter; against which time the Commissioners caused Citations to be affixt to the Church-doors of *St. Vincent*, to the *Guild-hall*, to the *Gable*, and the Covent-gates of the *Dominicans*, by virtue whereof the said Fathers were formally cited to appear with their Procurators, Assistants and Advocates, to answer such matters as should be alleadged against them.

The day being come, the Procurator of the Faith demanded Justice upon them; and being demanded what they could say for themselves, why the Commissioners of his Holiness should not proceed to sentence; They answer'd, they should neither adde to nor diminish from their avowed Confessions, that the whole was True, which they again confirmed by Oath, and added, that they should make no other or further Appeal, only prayed God to be merciful to their Souls.

The

The Judges proceeded with this great precaution and deliberation, because they well knew, many eyes were upon them, and all their doings would be scanned with curious heads, and such as would be willing to find some flaws and irregularities in their proceedings: And therefore the Judges accompanied with their Assistants, Notaries and Witnesses, went to view the Covent of the *Dominicans*, that they might compare the places in the Cloyster, with the Evidences which referred, if perhaps from thence they might discover some circumstantial evidence, and get light into this deed of darkness: Some of the places related to, as the Scene of action, they found utterly destroyed, others changed, and some standing still in the same posture; The Commissioner *de Castel* would needs make an experiment upon the famous Candles, which were pretended to be sent from Heaven by the *V. Mary*, and of such a strange nature, that none on earth could light them: He handled also the *Red Hostie*, and then placed it upon the High Altar, commanding the *New Prior* and his Brethren, to keep it safe, and never at any time to shew it to any without express order from his Holiness: He enquired also after the Drops of Blood, and the little Crosses; and the *Prior* being examin'd further upon this point, what was become of them, he confessed that *Frier Hug.* for fear of danger had burnt them.

The same day at six a Clock in the afternoon, the *Procurator of the Faith* besought the Judges that they would hear several Witnesses, who would testify what misunderstanding, and quarrels, this villany had occasion'd amongst the Citizens of *Berne*, what scandal and reproach it had brought upon the Government, inasmuch that the generality of the People were near an Insurrection, and the *States* had been hardly put to it to keep them quiet.

To this point were sworn, *John Rodolph*, Advocate; *Sebastian Steyn* Knight; *Thuring Eriker* Dr. of Laws; all of the Council: *Nicholas Schaller*, Chancellour: *Gaspar Willer*: *Gilg Schoni*; *Peter Anselm*; *Bennet Wyngarten*, Knights; *Rudolph Huber*; *John Subinger*, and *Leonard Villading*: To conclude the day, The *Procurator of the Faith* demanded earnestly a Definitive Sentence upon the Offenders convict, and that each of them singly might receive Judgment according to the nature of their Crimes; but the Court adjourned the Sentence till Eight next morning.

The 23rd of May, being the Wednesday before *Whitsontide*, at the hour appointed, the Court sate, and the *Procurator* appeared, and again Importuned the Judges for final Sentence.

The prime Commissioner with great gravity addressed himself to the Sentence, and after some aggravations of their Crimes, he declared it as the Judgment of the Court, that the aforesaid fathers, should be deprived of their holy Orders, of the habit appertaining to them as *Dominican* Friars, and being cut off as rotten members from the Body of the Church, should be committed to the Secular Arm, from thence to receive such corporal punishment, as by the Manicipal Laws should be adjudged proportionable to their Offences.

This Sentence was afterwards openly read, with all the usual Formalities: The *Procurator of the Faith* pressed the Court that the Sentence might be executed; in pursuance whereof, the next day was appointed to degrade them from their Offices, to strip them of their Habits, and the Court adjourned till Eight a clock the next morning.

The next day was a Tribunal erected near the common Prison, before the Abby, hung with rich Tapistry, where sate the Commissioners, and on the side at some distance sate the Advocate for the City of *Berne* in a Chair by himself; and on a Bench raised high, and hung also with Tapistry, sate the Treasurer of the City, the four chief Bayliffs, and some other of the Council. The *Prior* was first brought forth, from the said Abby where he had been kept, encompassed with his Guard under the Bedell of the Provoste: he was introduced in all his Sacerdotal Vestments, and in the habit usually worn at Mass, with a Chalice open in his hand, and so was lead up the Scaffold; then at the command of the prime Commissioner, he knelt down before him, and he took from him all his Priests Garments one after another, according to the directions of the Pontifical, which there lay open before him) then he took from him the Chalice; and perform'd all with words suitable to the Ceremony; and when he had finish'd the whole, he gave him a kick with his foot, and deliver'd him up to the Advocate with this short speech: *Sir, be pleas'd to take into your Custody and cognizance this Apostate person, and yet I beseech you shew him all the mercy and favour that may consist with Law and Equity; The Holy Mother Church puts none to death, but is always ready to embrace penitent Sinners, and such as return to their duty.* Immediately hereupon he was cloth'd in a close Coat of coarse cloth, without welt or guard, and by Order of the *States* Advocate sent by the Town-Serjeants to the *Marshalsea*, there to be kept in close durance.

The same course was taken with the other three Fathers, and all this in the presence of infinite multitudes of Spectators, the windows and tops of the houses being throng'd with men, women and children, all curious to behold the Spectacle.

The day after, being the 24th of May, at Eight a clock in the Morning, the Apostolick Com-

Commissioners at the repeated Instance of the *Prætor of the Faith*, pronounced Sentence upon *Jetzer* to this effect: That seeing by his pretended Visions, Apparitions, and Miracles, he had render'd himself an infamous and scandalous person, he should be perpetually banished the Provinces of *High and Low Germany*; that he should be led through all the Streets and Quarters of the City of *Berne*, with a Paper *Mitre* upon his head, and afterwards set in the Pillory before the *Guild-Hall*; and be further left to such pains and Penalties as the Civil Magistrates should decree against him.

The State of *Berne* having now the whole power in their hands, proceeded to award the extreme penalties upon these Malefactors. And according to their Sentence the four Fathers were condemned to the *Flames*.

For the Execution of which Sentence, upon Thursday after *Whitsontide*, being the last day of *May*, the four Fathers were drawn through the Gate of *Marcilly* over the River *Ayre* into a Meadow adjoining thereto; whither being followed with an incredible Number of persons of all ages, sexes, degrees and conditions, they were bound back to back in two couples, to two Stakes fixt in the ground for that purpose, the one distant not many paces from the other, about which were laid good quantity of Wood, Straw, and other combustible Materials; to give them a quick dispatch, the Law designing them for Examples to after-times, and not intending to make their deaths more terrible by a lingering torment.

But the Providence of God (as it seems,) was not satisfied with their simple Deaths; for when the Executioner had put fire to the fatal piles, the wind suddenly arose and drove the flame away from their upper parts, so that their feet, legs, and thighs were burnt before the flame could reach their vital parts, during which time they roared out with such terrible shrieks, as forced the Executioner to throw Billets at the heads of these wretched Creatures to dispatch and put them out of their horrible torments, that it was a Question, whether they were burnt to death or knockt on the Head. Their miserable deaths moved the multitude to great signs of commiseration, that they threatned, and had it not been for the Guard, had certainly executed the Executioner: The *Bishop of Castell* looking out at his Window, where he could easily see the sight, protested it was a righteous Judgment of God, that they should find no Mercy from Heaven, who had been so unmerciful on Earth; and that whatever they had suffer'd, all was much short of what they had deserved. It was observed that the Prior, of all the rest, to dispatch himself, endeavour'd to suck in and swallow the Smoak and Flame, as he could have opportunity, and the Executioner, for his default in making so quick a riddance of them, was put out of his place.

And thus was that Prophecy accomplisht, which these miserable Fathers in the day of their Prosperity had often been heard to boast of: *That there should come a day, when all the Bakers in the City should not be able to provide Bread enough to satisfy the People: that from all sides should flock to Berne to behold them:* for such a vast multitude were that day from all quarters gathered together, that the City could not hold them, much less feed them.

Not long after, at the Instance of the *Bishop of Lausanne*, the Stakes to which they were bound at their Execution were removed, that no Sign might remain to rub up the memory of Passengers of so terrible a Punishment: And thus we have brought the Reader to the last Act of this Tragedy, whose Epilogue will be to acquaint him with what became of *Jetzer*, whereof some may be impatient to hear.

Jetzer was now in the *Common-gaole*, awaiting what the Court would determin of him: The Council debated the matter, and some were of opinion that he deserved a Fagot as well as those Fathers who had seduced him; conceiving by the Evidence, that in many things he was as willing to be deceived, as they were to deceive him: but there were others that judged him worthy of some more moderate punishment; not only because His Holiness Commissioners had already so judged, but because the Fathers had plotted to Trapan him, they wrought upon his Ignorance and Simplicity, he was merely passive in the whole Affair, that he was terrified by his Superiours, bound with Oaths, threatned with Excommunication, and after all was more Ingenuous in his Confessions: but the main Consideration was this, that he had suffer'd sufficient Martyrdom under the hands of his Ghostly Fathers, and it seem'd hard that he should be more severely punished who had been already unjustly plagued. This difference of opinion, though it produced not his Pardon, yet it wrought for him a Reprieve: And the Sentence pass'd upon him by the Ecclesiastical Judges was deferr'd till after *July*, being only kept close Prisoner.

Jetzer's Mother was yet Alive, though Old, and with her years was guilty of more Cunning than ever her Son was master of in his Youth: This subtle old Hufwife made Friends to get access to her Son in the Gaole, and at several times found means to convey in to him an old Waistcoat and Petticoat, a Quoit and Neckerchief, and other Accoutrements to dress him up like a Countrey-woman; and being thus array'd he waited till the Under-keeper came in, (and his Mother with him) to bring him up his Supper; *Jetzer* stands close up behind the

door, and when the Keeper was come in, he suddenly slips out, and going confidently to the outward door, the Turn-key lets him out; he makes his way in this Disguise from one Street, Lane, Alley, to another, till he came to the Covent of the Bare-foot Friars, where in some out-places he bestowed himself that Night. The Keeper soon missed him, and as soon made out after him; An alarm was given to the Gable, and immediately sent out, and many went in pursuit of the Fugitive; but he had so much discretion to lye close, till the Storm was over, using the secrecie of his Sisters house, till he could find a fair opportunity to escape out of the Jurisdiction of *Beim* it was not long before Jexler had got him a Wife, and supposing that the storm was now blown over, he shewed himself openly, and amongst his Companions would boast of his former Rogueries: this obliged the Magistrates to seize his Person, and he was imprison'd at *Baden*: The Magistrates presently sent advice to their Excellencies of *Beim*, that they had secured Jexler, and desired to know whether they would be pleased he should be transmitted to them, to proceed against him according to his demerits: But the Council remembering how chargeable and troublesome the Cause had been to them, only desired he might be banisht all the Territories of the Cantons of *Switzerland*, and that he should take an Oath never to reside in the Jurisdiction of any of the Cantons; and that should give them satisfaction, but to give the World no further trouble about him, and put an end to all Disputes, Jexler fell sick and died: *aliquid in se non suum* (as it seems) was not long after his death.

This whole Story is Notorious in it self, the Discourse of that Age, and the Amazement of the World, was got above the Impudence of the Dominicans to deny, who fear'd not to say, that it was a Contrivance of the Franciscans, to throw dirt upon their Order: This is certain, that the whole History was put in Rhyme, and deftanted upon by the Wits of that Age; but the World then being most of a piece, they had the advantage to suppress it from flaming, but not from smoking; It's also evident, that the Bayliff of *Baden*, where he was Prisoner last, took from his own mouth the Narrative of his Life in the Covent, and the main part of his escape out of *Colet*, in which he relates, that the old Provincials, the Prior of *Cologne*, the Prior of *Basil*, Dr. *Paul* of *Ulm*, and Dr. *Wigand* of *Stuttgart*, were all engaged in the Plott, and that there were few of the more eminent Fathers of the Order in the Province, but what were privy to it.

And thus Reader, I have lead thee through a Labyrinth of as great Villany, as perhaps any Age in the world has been guilty of, the whole taken from the German Narrative, and compared with the above-mentioned *Latin* Copy, preserved in the Archives of *Beim*, from whence if the World would learn, that the Catholics will boggle at no Impiety to serve the advancement of their Cause, and what judgment to make of those celebrated Apparitions, and Miracles which they so much cry up, in testimony of their darling Principles, and what Credit is due to their Oaths, Imprecations, Protestations, when they may be useful to conceal their Designs; and how easie it is for a few confederate Monks to gull the world, if the all-seeing Providence did not sometimes bring their Impostures to light; and lastly, into what Mazes of Error and Folly they run, who leaving the conduct of the all-sufficient and infallible Word of God, have recourse to lying Miracles, counterfeit Revelations, and enthusiastick Fopperies, thou hast then the whole intent of the Translator in making this piece speak plain English.

FINIS.

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